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...THE...

CHRISTIAN REVIEW

A Quarterly Magazine

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THE EASTERN BAPTIST THEOLOGICAL SEMINARY

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CONTENTS

PAGE

EDITORIAL NOTES 153

A SEMINARY'S SUPREME SERVICE. *By Rev. M. E. Dodd, D.D.* 165

THE CHRISTIAN GOAL. *By Professor D. L. Jamison, LL.B., Th.D.* .. 174

DIKAIOSUNĒ—FORENSIC OR ETHICAL—OR BOTH? *By Rev. Edwin P. Farnham, D.D.* 185

THE MINISTER AND RELIGIOUS EDUCATION. *By the Editor in Chief* .. 200

PEOPLE OF THE BOOK. *By Professor Arthur Jeffrey* 207

RELIGIOUS PROGRAM ON THE CAMPUS. *By President R. F. Galbreath, D.D.* 215

HERE AND THERE AT EASTERN. *By Professor R. G. Torbet* 221

OUR CONTRIBUTORS 223

NOTICES OF RECENT BOOKS 224

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... THE ...
CHRISTIAN REVIEW

Editorial Notes

THE BATTLE-INTEREST of the people of the United States was somewhat deflected for a few days by reason of the meetings of the two great political parties. From concentration on European and Asiatic problems they turned to a vigorous consideration of home politics. They listened with intense concern to the voices over their radios which came first from the Republicans in session in Philadelphia, and then from the Democrats in session in Chicago.

* * *

WE HAVE ATTENDED quite a number of national political conventions, beginning with the three that were held in 1896. In that year, just 44 years ago, the Republicans met in St. Louis, the Democrats in Chicago, and the Populists in St. Louis. They were perhaps the last of the real noisy, ear-splitting, heart-searching, fierce and fiery conventions. During the campaigns that followed the conventions there were innumerable street gatherings, street speeches and debates, bonfires, parades, and every sort of shrewd political device to catch the fancy of the multitudes and intensify the clamor of the crowds. No person who witnessed these wild and intensely exciting phenomena and heard the impassioned harangues of that year can ever be quite satisfied with the tamer, far less ebullient manifestations of all subsequent conventions.

* * *

NEVERTHELESS THERE are points of resemblance. The Republican conventions of 1896 and 1940 were quite the same. Both were characterized by strength and dignity,

and gave evidence of careful planning and preliminary arrangements. All things had been settled beforehand by the political chiefs. Mr. McKinley had been chosen long beforehand by the Republican chiefs and we heard speeches from quite a large number of McKinleyites, including the famous Mark Hanna, Boss Platt, and Boss Quay.

* * *

HOWEVER, THERE WAS a startling episode in 1896 at St. Louis as there was in 1940 at Philadelphia. At St. Louis it was old Senator Teller of Colorado and a large group of silver Republicans who followed him, who bade their farewells to the Republican party forever and walked in solemn procession out of the convention. Old Teller himself had been a leader in the Republican ranks for 40 years. It was a remarkable occasion. Teller's emotional appeal spread throughout the assembly. Hard-headed and crafty-minded politicians wiped the tears from their eyes. The entire body seemed for the time to be convulsed with grief. Nothing of the sort has ever been known at a political convention, either before or since. The sad and sorrowing procession of men moved down the long broad aisle toward the main doors of exit. The band up in the top gallery saved the situation. At a hint conveyed in a note from the political leaders on the platform to the bandmaster in the gallery the great band burst forth with a popular tune which all the nation had been singing in previous weeks, "Good-bye, My Lover, Good-bye!" The vast audience, already keyed up to an emotional pitch, instantly let itself loose in song and laughter, hallooing and booing and uncontrolled hysteria.

* * *

THE EPISODE IN 1940 was, of course, the amazing popularity of Wendell Willkie which intruded itself into the nomination proceedings and altered the entire complexion of things. The galleries went wild and swept away all opposition. The people's man became the party's choice.

EDITORIAL NOTES

THE DEMOCRATIC CONVENTION in Chicago this year was strikingly similar to that of the Populists in 1896. In each case confusion reigned supreme. At St. Louis we had the speeches of some very famous persons. Amongst these were Mary Ann Lease, a formidable female contender for "freedom," "liberty" "equal rights," and "fundamental democracy!" There was Sockless Jerry Simpson of Kansas, a powerful personality in very unconventional clothes; and Cyclone Davis from Texas, who was six feet three, thin, broad-shouldered and oratorical; and Ignatius Donnelly from Minnesota, who divided his time between democratic politics and literary archæology, having written a substantial best-seller volume which quite conclusively proved that Bacon was the author of Shakespeare's plays; and General Coxey, who had shortly before led "Coxey's Army" of unemployed to the city of Washington; and Dr. Mary Walker, the distinguished founder of the Women's Change of Dress Association, who was primly garbed in black trousers and a cutaway coat.

* * *

ONE COULD GO ON in this way for a book length or so, but this at present suffices. Some day we may write a book about those three epochal conventions, especially the Democratic assembly at Chicago which nominated William Jennings Bryan the day following his illustrious speech on the "Crown of Thorns and Cross of Gold," the greatest oration ever delivered at any political gathering.

* * *

THE DEMOCRATS OF 1896 were under the spell of Bryan's oratory. The Democrats of 1940 are under the dictated command of President Franklin Roosevelt. He ordered his retainers to make Secretary Wallace their nominee for Vice-President, and with the servility of serfs they obeyed.

* * *

THE MATTER OF Third Term is far more important than may at first appear. George Washington and Thomas Jefferson expressed themselves powerfully in opposition to

any such catastrophe as a presidential third term. So have other great Presidents. Not one of them has favored it. On December 15, 1875, the United States House of Representatives overwhelmingly passed this motion:

"Resolved, That in the opinion of this House, the precedent established by Washington and other Presidents of the United States, in retiring from the presidential office after their second term, has become, by universal concurrence, a part of our republican system of government, and that any departure from this time-honored custom would be unwise, unpatriotic and fraught with peril to our free institutions."

February 10, 1928, the United States Senate overwhelmingly passed the identical resolution that, 53 years before, had been passed by the House of Representatives.

McKinley, recognizing the basic reasonableness of the unwritten law against a third term, said: "There are now questions of the gravest importance before the Administration and the country, and their just consideration should not be prejudiced in the public mind by even the suspicion of the thought of a third term."

* * *

A VERY EXPLICIT and very strong statement of like character was passed quite unanimously by the United States Senate some years ago. It is interesting to notice that Senator Barkley and a number of other senators who voted for that resolution condemning the third term idea have now cringed to Mr. Roosevelt's dictation and reversed their convictions. Well, the convictions of our politicians are not worth much in any case.

* * *

MR. ROOSEVELT DICTATED the main elements of the platform through Harry Hopkins, Ickes, and Johnson. He dictated his own nomination. The letter that he wrote to the Convention and the speech that he made at its close were fantastic and bewildering. When men who are greater than Roosevelt in every respect have declared em-

phatically, all through the years, against the third term, it is pitiful and even tragic to us who have been faithful Democrats for 30 or 40 years, to observe the frantic ambitions of our present President. In his speech he obviously declares himself to be the only man competent to deal with American affairs in the existing situation. Mr. Roosevelt is an unusually shrewd politician, and his well-formed sentences captivate all manner of people who lack the ability to think things through. The *New York Sun* says: "We had thought that President Roosevelt's statement on a third nomination, as relayed to the Democratic national convention through Senator Barkley, was the ultimate tax on human credulity. But we were wrong. Mr. Roosevelt's speech of acceptance, held up until he could jam his candidate for Vice-President down the convention's throat, outdoes the proxy statement. It is more detailed, more daring in what the third term candidate is trying to feed to the voters and fuller of the delusion of indispensability.

"Mr. Roosevelt declares that when he was elected the second time it was his 'firm intention' to quit at the end of the second term. Where has that ever appeared in the record? Then came the war in Europe and 'the normal conditions under which I would have made public declaration of my personal desires were wholly gone.' Next is the peculiar statement that 'thinking solely of the national good and of the international scene,' Mr. Roosevelt 'came to the reluctant conclusion that such declaration should not be made before the national convention.' What declaration? Presumably a declaration that he would respect the third term tradition. But before the Chicago convention met Mr. Roosevelt had sewed up enough delegates to assure his nomination. He had sent Harry Hopkins to Chicago to displace James A. Farley, an opponent of third term nominations. It had become evident that if there were two sure things in the world they were these: First, that Mr. Roosevelt could have the nomination if he wanted it; second, that he wanted it and would take it. His proxy declaration that he had never wanted a renomination, did not

arrive until it was too late for any rival to make capital of it.

"And what reason does Mr. Roosevelt give for violating a tradition which far greater Presidents than he have respected? Why, it is the 'crisis,' of course. He is asking other men to serve, therefore he must remain in service himself. This is the thin veil under which the delusion of indispensability is hidden. Mr. Roosevelt is an expert on 'crises.'

"He defended his raid on the Supreme Court in 1937 on the ground that a 'crisis' existed. This led his long-suffering supporter, the *New York Times,* to say: 'If the country now faces a crisis it is of the President's own making.' So, now, if there is a crisis it is of Mr. Roosevelt's invention. And if there were a crisis it would be far better to have an administration headed by a man with a record of success rather than one who for seven years has failed of his mission. If Mr. Roosevelt should be reëlected this year he will have a 'crisis' handy in 1944."

* * *

AFTER READING FOR two hours whole columns and pages of news with regard to murders, suicides, and divorces and also war reports from various parts of Europe and also reports of confusions and quarrellings of American politicians, we suddenly came upon the heading, *"Salvation Army Sends $50,000 to Needy Refugees."* It was like a ray of light from heaven shining into the hellish mess of fire and blood and slaughter. Every day we wish that we possessed more of the holy and sacrificial spirit of the Salvation Army. The short paragraph that underlay the heading stated that the cash gift of $50,000 was in addition to the vast supplies that the Salvationists had already gathered and sent overseas. It reminded us of Mr. Hoover. One of our friends of many years standing in the city of London, who for two years was intimately associated with Mr. Hoover in the collection and distribution of food and other necessities to the women and children of Europe who were facing conditions of famine just after the World War, said

to us once and said very earnestly: "I worked side by side with Mr. Hoover and came to know him thoroughly well. In all my life I have never known such an absolutely unselfish and princely character. He never thought of himself. He gave himself utterly to the needs of others. Just the memory of him inspires me in all my work."

* * *

IT IS INTERESTING to notice at the present time that in spite of all unfortunate conditions the Christian Church is steadily gaining in its appeal in the United States. Some major Christian faiths report for 1939 more than 61% gains in membership in recent statistics. More than $300,000,000 was given for the support of the 20 major Protestant denominations alone during the past fiscal year, and the average church member in that group of denominations gave from $6 to beyond $25. These statistics are an answer to those cynics who profess to "view with alarm" the retrogression and decadence of the Christian Church.

* * *

WHILE IN SOME foreign countries the Christian churches have shown lack of interest in translating Christian ethics into practice, all the major denominations have been vocal on social pronouncements. The Presbyterian Church in the U. S. A., the largest branch of Presbyterians, with headquarters here, has created during the past year a department to which all social matters might be referred. The questions of peace, economic justice, security for old age have received official attention in many denominations and been channeled by some bodies into parish programs.

* * *

IN THE CATHOLIC CHURCH the Conference on Industrial Problems has held conferences during the past year to discuss industrial conditions, legislation and proposals in the light of the Papal Encyclicals on "Conditions of Labor," by Leo XIII, and "Reconstructing the Social Order," by Pope Pius XI. The attendance at these meetings is said to have been larger than ever before.

THE NATIONAL PREACHING MISSION which visited this and other major cities during the year revived the faltering psychology of some faltering clergy and crystallized some Protestant concepts of unity, preaching and the Church. More than 2,000,000 lay members and 25,000 clergy were reached by the Mission.

* * *

IT IS ENCOURAGING to notice since the Nazi conquest of France and the ensuing desolation that there has been quite a large return to the church and sacred things on the part of a considerable number of French people. The war and the results of the war have intensified this return to the churches, which has been becoming marked with significance in recent years. Today many French people believe that the chief cause of the country's defeat was the disregard of moral values.

An indication of the change may be found in the publication in newspapers of articles by well-known churchmen and in the fact that Carthusian monks have been permitted to return to their Grande Chartreuse Monastery in the Dauphine Alps after an absence of 37 years. The government had refused to recognize them as a legal association.

Catholic youth organizations, including the rapidly growing Young Christian Workers, are aiding in reconstruction.

The return to religion has been marked by greater tolerance. On the Western front last winter there was close coöperation between Catholic, Protestant and Jewish chaplains, and now the *Paris-Soir* writes: "A daring and total solution of the Jewish problem is one of the essential conditions of our reconstruction."

* * *

THE ATTEMPTS of the most fanatical section of the Nazis —those known as "German Christians"—to graft their pagan superstitions onto the Gospel would be laughable if Hitlerism were really a laughing matter. One of their chief accomplishments is the production of a "People's Testa-

ment"—the New Testament rewritten according to Nazi racial and ethical theories. In other words, the Person of Christ and the Gospel story have been purged from all Jewish associations. The opening pages of the New Testament confronted the German Christians with their first problem. As they could not reject the story of the Nativity altogether, they have deleted the account of the Virgin Birth, and erased the references to Bethlehem. It is a German-Christian dogma that *Jesus* must have been born in Galilee, so that anyone born there can be accounted an "Aryan." The Resurrection is struck out, and much else which it would be wearisome to mention. The whole project simply proves once again how those who set out to improve on the Christianity of the New Testament only succeed in making themselves ridiculous.

* * *

GOVERNOR L. D. DICKENSON is one of the leading statesmen of our country today. He is also a man of deep religious feeling, as has been evidenced many times in the course of his public career. Even during the period of his attendance at the national Republican Convention in Philadelphia he was alert to the presence of religious conditions and evils, and spoke about them. "The devil, disease and divorce" were named as the three evil Ds in modern life by this 82-year-old Governor of Michigan, in a talk at a prayer meeting in the First Methodist Church of Camden.

The Governor said he preferred attending the prayer meeting rather than listening to nomination speeches at the convention.

* * *

IT SEEMS DIFFICULT to realize that it is as much as 10 years since the death of Adolf Harnack, the last and greatest representative of the original school of Albrecht Ritschl. He exerted a wide and profound influence on the theology of England and America as well as on that of his native Germany. A large number of his works were translated into English. His influence was none the less potent because largely exercised indirectly through learned studies

of early Christian documents, and through his "History of Dogma," rather than through any direct contribution to systematic theology, such as Ritschl's own great work on "Justification and Reconciliation." Harnack combined that massive erudition based on tireless industry which is characteristic of Germany, with an eye for salient men and movements, and the power to make them live before us, which is more usually associated with France. The result was that his work in each department of its wide extent became indispensable to men of very different schools of thought; no one could afford to neglect him. In the New Testament studies his work on the "Sayings of Jesus" helped to lay the foundation for the modern separation of Synoptic sources; his contribution to the study of Luke and the Acts is of less significance. He brought new light to bear on Marcion and the Canon, on the "Teaching of the Twelve," and on the early church organization. The student of the early church history cannot do without his "Mission and Expansion of Christianity in the First Three Centuries." Some theologians regard this as his greatest work. It certainly informs and illuminates our knowledge of the character and growth of the Christian faith in its earliest developments. The student of doctrine in its historical development has necessarily depended upon Harnack, for English theology has produced no serious history of dogma as a whole. The general reader has been widely reached by the Berlin lectures translated into English under the title, "What Is Christianity?" which have certainly been as influential in their own way as another treatise of the same school of thought, Hermann's "The Communion of the Christian with God."

We remember vividly the impression made upon us as we sat day after day in Professor Harnack's classroom. We lived at the time in Potzdamer Strasse, away out near the Botanical Gardens. After breakfast came the three-mile walk from our apartment to the university. Adolf Harnack had his first lecture at eight o'clock in the morning. Immediately on the sound of the gong the door just at one side

of the teacher's platform swung open and the teacher came briskly to his task at the desk. He was a man of medium height and rather slight stature. He wore a small mustache. In his face were lines of intense earnestness and muscular vigor. He always began his lecture with the greeting: "Meine Herren," speaking the words in a positive and challenging fashion. He plunged immediately into his theme, talking rapidly and almost without pause for 55 minutes. Then the warning bell sounded. Instantly, even though he was in the midst of a discussion, Professor Harnack ceased speaking and disappeared through the door by which he had entered. The effect on the minds of the students of Dr. Harnack's direct and dynamic lectures it is impossible to describe. We knew him personally and have been entertained in his home. In ordinary fellowship he was much the same as in his classroom. He had a directness of speech, and beneath lay the well-formed ideas and principles which imparted to his personality a remarkable stimulus. You had to listen to what he said, and you were peculiarly aroused and stimulated by his utterances. Across the long stretch of 50 years his figure, his voice and the thought he expressed still grip the minds of those who in the early days were his students. We heard the daily lectures of Dr. Eduard Zeller, the most famous of the interpreters of Greek philosophers and philosophy. We worked under the direction of Dr. Ebbinghaus, the favorite pupil of Dr. Wilhelm Wundt and the founder at the University of Berlin of the second Psychological Laboratory in the world; a strikingly handsome man alive with the fires of youth and health and scholarly achievement. We listened to the lectures of Dr. Lasson, "The Last of the Hegelians," who was a stormy petrel, lashing and denouncing all schools save his own, a close friend of Kaiser Wilhelm, a Royal Councillor and the man whom the English have known chiefly for his declaration during the World War that "The French are peacocks, the English are pigs, the Germans are MEN." We had also the privilege of sitting under Dr. Paulson, who strongly resembled the great President Harper of

the University of Chicago, and whose lectures were closely analyzed, clear as crystal and pregnant with infinite meanings. All these men were our teachers in the department of philosophy, but we attended also two other series of lectures outside of the philosophical faculty. One of these was by Dr. Wagner in social science; his very large classroom was always crowded to overflowing. Many of the alert young business men of the city of Berlin attended his lectures and crowded his classes. Even standing room was always at a premium. The other great teacher and leader was Dr. Harnack. Of all these illustrious men in the philosophic and other faculties Adolf Harnack seemed to us to be the greatest and we have the same impression now after a half century has come and gone. This is not the place to criticize and discuss Dr. Harnack's scheme of theology nor his interpretations and illuminations of Ritschlianism. But it is quite in order to say no wide-awake minister's library can be complete unless it contains Ritschl's *Justification and Reconciliation,* Adolf Harnack's *What Is Christianity?* and his *First Three Centuries.*

A Seminary's Supreme Service

An Address By Dr. M. E. Dodd Upon the Dedication of Buildings at Eastern Baptist Theological Seminary, Philadelphia, May 1, 1940

BROTHER president, members of the board, members of the faculty, student body and friends: I am grateful for the gracious invitation which opened my pathway to this place where I may participate in this epochal and history making occasion, in which service I am permitted to enjoy your intellectual and spiritual hospitality.

It may not be amiss for me to say that, while this institution is located in the boundaries of the Northern Baptist Convention, there is a very deep and widespread interest in its welfare among the nearly five million Baptists of the Southern Convention. Some of the choicest and most effective ministers in our Southland bear the stamp of Eastern Seminary.

While we express gratitude for past achievements, especially for the solid foundations laid by Dr. De Blois, and bear greetings for the present, we may be permitted also to voice the high hopes which our hearts feel for your future under the leadership of the golden hearted President who has so recently come here from the golden West.

My subject is: "A Seminary's Supreme Service."

In casting about for a statement with which this address might begin I found myself hunting for help, and at once sought the assistance of brethren who are in the business of conducting Baptist theological seminaries. Statements on this subject were received from Presidents Koller, Hamilton, Dana, Scarborough, Sampey.

A composite of their statements would read about as follows: The supreme service of a Baptist Theological Seminary is:

(1) To receive men called of God to preach the gospel of our Lord and Saviour Jesus Christ, and:

(2) To so teach and train them intellectually, socially, morally and spiritually in loyalty to the Word of God, in

sound doctrine and in the work of winning souls to Christ, that:

(3) They may go forth disciplined, consecrated, constructive, coöperative workers and leaders to give of their best to the Master in the fulfillment of the Great Commission.

Let us consider these statements:

I.

First, let it be noted and emphasized that the first responsibility of a Baptist Theological Seminary is to select the right sort of material on which to work. An old Chinese proverb says: "You cannot carve golden images from rotten wood." A steel mill would not undertake to manufacture steel beams from glass, nor would a wood mill work in stone. The supreme service of any institution begins with its selection of the material on which it works. The best theological seminary in the world, with the choicest buildings and finest factulty, cannot produce the right sort of preachers out of the wrong sort of men. The only kind of man of which even God Almighty can make a preacher is a regenerated, repentant, redeemed, divinely called man.

Whether this call comes "like thunder out o' China's Bay" or whether it comes with the gentleness of the dawn, it must be the voice of Jehovah speaking to a consecrated Christian conscience. Whether it comes to a plain herdsman like Amos, or to a cultured companion of kings like Isaiah, whether it comes to a rugged John the Baptist, or whether to a brilliant, well educated Saul of Tarsus; whether it were cataclysmic as with Paul the Apostle, or whether it were a simple "follow me" as in the case of Matthew, it is a divine call to a redeemed heart.

To this proposition the consensus of Christian leadership and history is committed:

Chrysostom: "For this office has been ordained, not by man, nor by an angel, nor by an archangel, nor by any created power, but by the Paraclete Himself, who has laid

hold on men still abiding in the flesh to perpetuate the ministry of angels."

Luther: "Every man of God should be sure of his calling, that before God and man he may preach the gospel as one sent of God even as the ambassador of a king glorieth in this that he cometh not as a private person but as the king's ambassador."

Dr. J. H. Jowett: "Now I hold with profound conviction that before a man selects the Christian ministry as his vocation he must have the assurance that the selection has been imperatively constrained by the eternal God."

The consciousness of a divine call will give a man a sense of fellowship with the eternal God and of partnership with the Holy Spirit. "It will save us from becoming small officials in transient enterprises." In such an atmosphere flippancy and trivialities cannot breathe.

The power, usefulness and influence of the minister depends upon his divine call.

The sense of a divine call will enable him to speak with authority as did his Lord and Master and not as the scribes and Pharisees.

The sense of a divine call will keep the golden glow and glory of one's ministry forever upon him.

The sense of a divine call will keep the minister from trifling. Jowett said, "If we lose the sense of the wonder of our commission we shall become like common traders in a common market, babbling about common wares.

The sense of a divine call will give the minister a dignified bearing before the people and will create for him a dignified respect upon their part. He will be to them man of God, bishop of their souls, a messenger of heaven to their spirits, their counselor in perplexities, and their comforter in sorrows.

The sense of a divine call will produce preaching of power and perpetuity and progress. Sylvester Horne says, "The preacher who is the messenger of God is the real Master of society." "For every voice that carries inspiration

to its fellows; for every soul that has some authentic word from the eternal with which to guide and bless mankind there will always be a hearing."

Pulpits which sound forth the everlasting gospel of God's grace, as revealed in Jesus Christ are not obsolete and such preaching is not without demand.

The sense of a divine call will give the minister consecration, conviction, and courage. He will have the courage of conscious character; the courage of knowledge which is power indeed; the courage of a wisdom from God; the courage of a personality divinely infilled and the courage of a spirituality born from above.

Happy the seminary which has such men as students, such material on which to work. Such seminary's supreme service is already guaranteed.

II.

Let us note in the second place that a "Seminary's Supreme Service" to the churches, to the Kingdom of God and to the world at large, through the men whom it sends forth, is to crystallize their convictions concerning the inspiration, authority and truth of the Bible, the deity of Jesus Christ, the divine origin and mission of the Church and the power of the gospel. And for a Baptist theological seminary that means to crystallize these convictions in harmony with the historic Baptist faith. A Baptist seminary should produce preachers of Baptist doctrine. This should be done not as a proselyting process, but for propaganda purposes. Baptists never have been and never should be proselytors. They are propagandists. A proselytor is one who tries to pull the other fellow over to his side whether or no. A propagandist is one who sows the seed of divine truth in the mind and heart and leaves it to work out its own destiny. We preach Baptist doctrine as a stewardship responsibility. It is the stewardship of ideas, ideas which help all who understand and accept them.

Some of the seed of divine revelation which should be

sown constantly and persistently beside all waters are (1) competency of the soul before God, (2) the equality of believers, (3) Christ the supreme and final authority, (4) soul liberty and (5) the separation of church and state.

Any Baptist preacher who is mealy mouthed on these things, whose convictions are thinned out to a pale pink and who stutters and stammers and apologizes on the great essentials of our Christian faith is not a worthy representative of a theological seminary which was built by Baptist money, for promoting Baptist causes.

We are faced in this country at this very moment with the disastrious effects of playing down convictions. We have a president whose personality and popularity have made him the most powerful head of any government in the world. And he is going faster and further toward totalitarianism, not only in economics and industry, but in the areas of education and religion than any of his predecessors. This is seen in the realm of religion by his recent appointment of a representative to the Vatican. This we consider a violation of our Constitutional rights of fundamental Christian principles.

We desperately need, as never before, the balancing and saving power of a Master's minority, loyal to the principle enunciated by our Lord and Saviour Jesus Christ and preserved in the blood of Baptist martyrs to "render unto Cæsar the things that are Cæsar's and unto God the things that are God's." The complete separation of church and state is the last bulwark of all freedom.

But in this testing hour when we need vigorous and vital protestations, we have the spectacle of what a great religious journal calls a "squeamish Protestantism." And yet it has done its best for years to break down convictions by pleading for tolerance, and promoting inter-faith movements. Now it is whining about "the slow awakening of American Protestants to the matters involved in the president's illegal appointment of an ambassador to the papal court of the Roman Catholic church." Baptists have been the particular

target of this journal's sarcasm, yet Baptists have been the foremost and staunchest defenders.

This same journal complains "something has happened to the spirit of protestantism in the course of the past half century which has shorn it of its power," without seeming to realize that its own journalistic policies had much to do with producing this very condition of which it complains.

Our stewardship of ideas, and responsibility for teaching and training in Baptist doctrine is illustrated in an experience which I had during the session of the Baptist World Congress in Berlin.

III.

In the next place, the supreme service of a Baptist theological seminary is to create and cultivate the evangelistic and missionary spirit in those who are to minister to the churches.

A young minister just out of seminary, in his first charge, is reported to have said upon being called to the death bed of a man who was not a Christian: "I was utterly at sea not knowing what to say to the man, nor what to do for him." What a tragedy that even one man like this should go out to the work of Christ with a diploma from any theological seminary.

I was invited to conduct special services for a few intensive days in a large and important church which was presided over by a man who held many degrees, including a Ph.D. from one of our great universities. When we came to the second or third evening service I felt constrained to give the call for public confession of faith in Christ. A number of people came forward, but without the pastor's welcome or greeting. He came over to me nervously and excitedly during the singing of the invitation hymn and holding my arm tightly asked, with a look almost of dispair on his face, "What am I supposed to do?" He had been pastor of this church nine years and yet he said to me, "This is the first time I ever saw anything like that."

The product of a seminary should be the embodiment

of wise, effective evangelism, the kind that was attributed to one of America's greatest preachers:

(1) Scriptural in its teaching.
(2) Spiritual in its aim.
(3) Personal in its method.
(4) Social in its expression.
(5) Coöperative in its action.
(6) Effective in its appeal, and
(7) Fraternal in its spirit.

The supreme service of a seminary is to produce Christian workers who will win souls to Christ at home and send and support missionaries abroad.

It is not the business of one called of High Heaven and trained for divine service to socialize or sentimentalize or sensationalize. It is his business to mobolize the soldiers of the cross, to organize them, to vitalize them and to go forth leading them to evangelize.

Our present world in its welter of wickedness, in its calamitous collapse in morals, in its crime waves and its wars and rumors of wars can never be redeemed on pink tea policies or picnic programs. With brute force let loose in the earth, with the code of the jungle in full operation and hell vomiting forth its sulphurous fumes of death and destruction, the human family will never find rest from its evils until a called, conscientious, competent, deeply convicted Christian ministry regains its consciousness of justifiable authority in the deathlessness of its message and in the imperativeness of its mission to proclaim the redeeming truth of God as revealed in Jesus Christ.

A brilliant columnist described a service which he attended as, "A sermon by an energetic young preacher who explained that Christmas and the angels chorus are mere imagery and then delivered a pep talk the same as any back-slapping go-getter able to sling a good line would give at a luncheon club." A preacher like that is a thousand miles from the proper product of a theological seminary and such preaching as that would not save one soul in a million years.

Perhaps that is why we had 15,000 evangelical churches in this country last year which did not have a conversion.

Said a distinguished Methodist Bishop to a group of Christian leaders: "I am puzzled beyond all words. In a day when our so called social gospel has had its best proclamation we find the world in its worst moral slump. Unless our preachers get back to preaching the gospel of redemptive and personal salvation they will soon find themselves without a congregation, with which to conduct a social program or anything else."

What better is a church presided over by one like this than a commercial or civic club, political pow wow, labor union, or fellowship society? Such a church may have a little dab of social service here and a bit of Christian education there and a lot of cold formalism yonder, but it is not fulfilling the divine and high mission for which the Lord Jesus Christ established His church.

A group of young medical students, discussing a church service at Sunday lunch said: " 'What did you get?' asked one of the churchgoers. 'Not a —— thing. I went with a hungry soul, yet I heard nothing to make a man to be better, or to show him how.' Another said, 'I don't believe I will ever go to church again. You hear a man preaching about a book he read, or dispensing the social gospel, or philosophy or how to run the world—much of it the same stuff we are tired of in our classes.' Still another reported his church experience thus, 'I heard a great bunch of nothing pleasantly said.' That is what those fine upstanding medical students said. How many more are saying it? Whether we want to face it or not, those young doctors in the fraternity group were not falsely claiming spiritual hunger. Young men hide rather than exploit such hunger. They were hungry for a Gospel, which has something the heart can rest upon."

Rachel K. McDowell, religious news editor of the *New York Times,* speaking to a group of ministers, said: "If I were a preacher, I would not waste my time preaching chaff, when all about me are men and women and young

people wanting the Bread of Life. I would not preach my doubts. I would preach my convictions. I would stick to preaching the love of God.

"Ministers should do more personal work.

"If I were on a sick call, I would not waste time beating around the bush. A soul might be slipping into eternity. I think a pastor should pray every time he makes a family call. You say that your hosts do not make the proper atmosphere for prayer. Why don't you make it?

"If I were a preacher, I believe the most important thing I would pray for, after I had prayed for the salvation of souls, would be that the Lord would give me the ability to weep with those that weep and rejoice with those who rejoice."

IV.

Let us consider finally that the supreme service of a theological seminary is to set Christ so central, supreme and sufficient in the student's life that his ministry from beginning to end will be one continuous exaltation and glorification of this Christ.

The work of a minister is primarily and supremely to be a good interpreter of Jesus Christ. 'He should be a faithful interpreter of the historic Christ. He should be a spiritual interpreter of the indwelling Christ. And he should be a winning interpreter of the saving Christ.

"And I, if I be lifted up from the earth," said Jesus, "will draw all men unto me." It is a physical law which operates in the spiritual world that the closer a circle of persons is drawn to a given center the closer they will be drawn to each other.

The Christian Goal

By Professor David Lee Jamison, LL.B., Th.D.

NUMEROUS attempts have been made to describe the ideal human society. The first in time and the most notable in execution is that represented by Plato, in *The Republic* (Fourth Century B. C.). Other schemes of more or less merit are Cicero's *De Republica* (written before 43 B. C.); Augustine's *City of God* (426 A. D.; More's *Utopia* (1516); Bacon's *New Atlantis* (1624-29); Campanella's *City of the Sun* (1637); James Harrington's *Oceana* (1656); Bulwer Lytton's *The Coming Race* (1871); and Edward Bellamy's *Looking Backward* (1889). These attempts to formulate ideal societies indicate the dissatisfaction of thoughtful men with the attainments of the human race and the belief that better conditions are possible. But no serious-minded person today would advocate the adoption of any one of these schemes in its entirety. Plato's *Republic* destroys the integrity of the family, denies the right of life to weak children, and makes the citizen the virtual slave of the State. More's *Utopia,* the next most celebrated of these ideal societies, not only permits human slavery but makes it a constituent part of the economic system. The principal feature of Bacon's *New Atlantis* is the "College of Six Days Work," called Solomon's House, which so controls the lives of the people, as to discourage their individual initiative and interfere with normal freedom of action. Objections stand also against the other proposed schemes.

In the governments actually constructed and operated by men, the tendency is to increase the limitations placed on the freedom of citizens, and to hedge them about with laws and regulations, until it is difficult if not impossible for them to develop harmoniously the higher powers and qualities of their personalities. The truest interests of the citizens are too often sacrificed to the glory of the State and the exaltation of its rulers. When the Jewish rulers had made the Sabbath day a burden rather than a blessing to the peo-

ple, by overlaying it with a multitude of rules and regulations, Jesus made clear the purpose of that Holy Day by declaring that "the Sabbath was made for man and not man for the Sabbath." In harmony with that declaration, it can be affirmed that governments and societies can justify their existence only when they contribute to the well-being of the individuals who constitute and support them. Human personalities stand out as the highest and most valuable product of God's creative work on the earth. And it is reasonable to conclude that God will not be satisfied with any organization or institution that does not recognize the dignity and value of personalities and contribute to their welfare. The Son of God came to the earth to free human beings from their bondage to sin and restore them to their inheritance as God's free children. Consider then the possibilities of redeemed personalities and the environment required for their proper development, as set forth in the program of Christianity.

The Christian program contemplates three things: (1) The perfection of human personality. (2) The establishment on the earth of a righteous society. (3) The restoration of nature, including all conscious creatures below the estate of man, to the condition which obtained before sin entered the world.

1. The Perfection of Human Personality

The Genesis account makes it plain that man was the climax of God's creative work. God presumably had an ideal in view for man, which would be attained by the coöperation of man with God. God's Kingdom was to be established on earth with human beings as its citizens. The Church, which Christ established as the rock foundation of His own divine Saviourhood, was to be composed of redeemed and regenerated human souls.

Salvation is not exhausted when a man has been regenerated and cleansed from sin. Salvation includes his growth in grace and knowledge of God's love, until he has attained "unto the measure of the stature of the fullenss of Christ."

Christ Jesus was a perfect Personality, as He walked the earth and mingled with human beings. No flaw was found in His character. No sin was detected in His life's activities. Down through succeeding generations He has by common consent, been regarded as the perfect man, the standard of human character and conduct. The divine plan therefore contemplates a race of human beings on the earth, like Jesus Christ in moral character.

The standard of life, which Jesus established and personified on the earth, is the manifestation of the perfect and eternal character of God. On one occasion Jesus said, "He that hath seen me hath seen the Father." And again He declared, "I and the Father are one." John, in the prologue of his Gospel, affirms that no one has seen God the Father at any time, but that the Son has made Him clear—"declared Him." The conclusion is therefore compelling that the Christian ideal for human personality is likeness to God. This means that God's moral image, which was originally the constitutive characteristic of man and which was marred by sin, is to be restored through the redemptive work of Christ. God's purpose in the creation of man will eventually be accomplished through the offices of His Son.

This standard must be kept steadily in view and earnestly striven for by man. While it may not be fully attained in this life, it must be honestly aspired to and may be approximated. In a recent scholarly work, Dr. Flew, of Cambridge University, affirms:

"The doctrine of Christian perfection—understood not as an assertion that a final attainment of the goal of the Christian life is possible in this world, but as a declaration that a supernatural destiny, a relative attainment of the goal which does not include growth, is the will of God for us in this world and is attainable—lies not merely upon by-paths of Christian theology but upon the high road. . . . We reach, then, this broad conclusion, that the seeking of an ideal that is realizable in this world is essential to Christianity. It is essential to the corporate life of the Church. . . . It is essential for the individual Christian that the

goal set before him should be not merely conversion, not merely a life of service, but perfection. . . . Christianity is not Christianity unless it is aiming at perfection. . . . The full Christian ideal must span both worlds, the present life and the life to come. It is only completely realizable in the life beyond the grave."

A great mistake is made when the standard of Christian living is lowered below the perfection exemplified in Jesus. No Christian should be satisfied with living on a lower level. However often he may fail in the attainment of the ideal life, he should keep the Lord Jesus always before his face (Acts 2:25), and endeavor to follow him closely. God's command should continually echo in his soul: "Ye shall be holy; for I am holy" (1 Pet. 1:16). He should respond to the exhortation to work out his own salvation with fear and trembling, in view of the fact that God is working in him for the accomplishment of His purpose (Phil. 2:12, 13). Jesus lived a life on the earth as an example for all men everywhere. And He exhorted men to follow Him. Certainly He would not set an impossible example of living and then mock human beings by commanding them to follow it. The pages of the New Testament are filled with exhortations to become like Jesus.

Christianity differs from all other religions in the perfect standard of life which it sets up in the person of Jesus Christ. And it steadfastly refuses to lower that standard at the behest of men or compromise with their sins. On the contrary, it requires all who accept Jesus Christ as Saviour shall acknowledge Him as Lord and that they shall partake of His spirit, manifest His character, and share His activities. God's purpose in creation was that the earth should be inhabited by personalities bearing His own moral image. Christ's purpose in Redemption was that sinful personalities, regenerated and aided by divine power, should triumph over sin and manifest God's holy character in their lives. The Christian Goal therefore contemplates God's moral image restored in all human beings and His moral character manifest in the activities of all lives.

2. The Establishment of a Righteous Society on the Earth

Man was not intended to live a solitary life. God saw that it was "not good that the man should be alone." He is essentially a social being and his powers and talents require the association of his fellow beings, for their true and full development. God obviously intended that human beings should enter the world in families and live in societies. Their best interests are conserved when they live together under just laws and aid one another in acquiring the necessities and comforts of life. This requires mutual consideration, sympathetic regard for the rights of others, and control of self.

The earth with its abundant resources was presented to the human family as a dwelling place, where its members could live in peace with one another and with all subordinate life. These natural resources were so placed that their use and enjoyment by a widely distributed population would require development, transportation, and exchange. Coal, iron and other minerals are found in definite deposits in limited districts. Certain fruits and vegetables are adapted to special soils and climates. Various trees and shrubs have their particular habitats. The needs and desires of men have moved them to develop these resources of nature and exchange the products of their toil. The world's vast system of commerce with its exchange of the necessities, comforts, and luxuries of life has grown out of the needs and desires of men, as they have associated and organized themselves for their mutual betterment. This commerce, if conducted on the right principles, would prove a blessing to all peoples. It would add to their comforts, increase their knowledge, broaden their friendships, and bind them into a common brotherhood. On the earth there are abundant supplies for all the needs of all its inhabitants. If any lack it is because these supplies have not been rightly distributed. It is reasonable to believe that the Creator intended that the legitimate needs of all His creatures should be supplied.

He will not look with complacency upon the schemes of selfish men to "corner the market" on any of the products of the earth. Nor can He be pleased with a nation that denies to its citizens their inherent rights or deals unjustly with other nations.

The health, happiness, peace and prosperity of human beings are promoted by wholesome social customs, just laws, and honest business practices. God's fundamental Moral Law, established in the beginning, demands purity in the social relations of human beings, justice in their laws, and honesty in their business dealings. That law is of supreme authority in all the world, and it will so continue as long as the human race endures. It cannot be abrogated by man nor can he violate its precepts with impunity. To the extent that societies and governments have been organized and conducted in accordance with its principles, they have endured and prospered. When men have disregarded these principles or denied their validity, their organizations have disintegrated and their civilizations have perished. "The nations that forget God" are doomed. The teaching of history in this regard is clear and unmistakable.

Just as it is the will of God to develop perfect personalities, so it is the divine purpose to establish a righteous socitey on the earth. The principles of the Kingdom of Heaven are to become operative on the earth. Indeed the right development of a human personality calls for a wholesome environment, a society ruled by righteous principles. The Christian program therefore includes such a society. The Christian goal cannot be reached until all man's relationships have been made right. This includes right relations with his family, his social group, his government, and his business concerns. The New Testament clearly contemplates a society of human beings, responsive to God's will and characterized by His righteousness. Peter expressed it thus: "We, according to His promise, look for . . . a new earth wherein dwelleth righteousness." John, in disclosing the things that were revealed to him, as coming to pass hereafter, declared that he heard heavenly voices pro-

claiming, "The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign forever and ever." This can signify no less than that all men on all the earth in all their interests, relationships and activities will be obedient to the will of God. Not only government, business, and the industrial arts, but the fine arts, literature, science, and every other human interest will contribute to God's glory and man's good.

3. The Restoration of Nature

The curse of sin fell not only on human beings but upon the earth from which their material bodies were derived. "Cursed is the ground for thy sake. . . . Thorns also and thistles shall it bring forth to thee. . . . For out of it wast thou taken" (Gen. 3:17-19.) How much nature has been marred by human sin the human mind can only conjecture. At the first, and before sin entered, "God saw everything that He had made, and behold it was very good." In God's good time the curse will be lifted from nature and she will no longer "bring forth thorns and thistles." We may confidently expect the charm of Eden's Garden to pervade the whole of the "new earth wherein dwelleth righteousness."

The baleful effects of human sin also afflicted the animal kingdom. A significant event is recorded in the second chapter of Genesis: "Out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them; and whatsoever the man called every living creature, that was the name thereof." Beasts and birds evidently had no fear of man at the first. They were living on friendly terms with him and he had such knowledge of their natures and habits that he could bestow on them suitable names. We are justified in believing that man's home in the Garden of Eden was made charming by its natural beauties, and delightful by the songs of the birds that were friendly, and the affection of animals that were unafraid. Loving friendship ruled the conscious life of the Garden. But sin has

made man cruel to bird and beast and they flee from him in fear. The unnecessary slaughter of wild life shocks the consciences of sensitive souls. In the face of man's cruelty, the service and devotion of domestic animals and the shy friendliness of many birds is pathetically beautiful. Fascininating stories are told of the taming of wild animals and their trust in human beings.

Provision is made in Christ's Redemption for lifting the curse of human sin from the earth, and freeing beasts and birds from the fear that haunts them, and from the slaughter that decimates their numbers. The "new earth" will not be a slaughterhouse. Death will have no place within its borders. It will have been cast out. "The last enemy that shall be abolished is death" (1 Cor. 15-26). Life and peace and love will flourish. These are of God, Whose rule will be supreme and all-pervasive. This condition of renewed nature is clearly promised in the Christian Scriptures. Paul recognizes the fact that all earthly things are suffering the consequences of man's rebellion against his Creator, and expresses in dramatic form the wistful longing of nature for deliverance from the curse of sin. "All creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God. For the creation fell into subjection to failure and unreality (not of its own choice, but by the will of Him who so subjected it); yet there was always the hope that at last the Creation itself would also be set free from the thralldom of decay so as to enjoy the liberty that will attend the glory of the children of God. For we know that the whole of Creation is groaning together in the pains of childbirth until this hour. And more than that, we ourselves, though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh as we wait and long for open recognition as sons through the deliverance of our bodies." Nature is to be restored. God has promised it and Christ has made provision for it. The renewed earth will be charming in appearance and an unmixed delight to all who dwell therein.

Life Eternal

The Kingdom of Righteousness, described above, is not to pass away, as have institutions and organizations built and controlled by men. The Builder and Ruler of this Kingdom is God, and He builds for eternity. Its citizens will be endowed with eternal life and will live forever. Standing near the tomb of Lazarus, the Lord Jesus Christ proclaimed: "I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Physical death is only an incident in the life of such a believer. He is destined to live forever. Spiritual death has no power over him.

But it does not follow that these believers in Jesus Christ will spend eternity on this planet, even when it has been renewed. The Bible does not inform us how many of the redeemed will occupy the "new earth," nor how long they will remain here. It speaks of "Heaven" as the dwelling place of God, of angels, and redeemed saints from the earth. But it does not inform us as to the exact location of Heaven or what is included within its borders. The debated question as to whether life can exist on Mars or others of the material bodies in the universe has no bearing on this problem. Immortal spirits, released by death from their material bodies, can exist under conditions impossible for physical life. Certainly God, who was declared by Jesus to be a spirit, is not bound by the limitations of physical life. Nor will human spirits be so bound, when death has separated them from their bodies of flesh. One may contemplate the material heavens in all their splendor, assured that the God who formed and controls them has not barred himself out of their shining borders; nor has he shut out redeemed spirits. There must be ample room within the vast reaches of space for all God's creatures. One is justified in believing that delightful habitations commensurate with God's riches in glory have been provided for all those who love Him and are submissive to His will. Faith in a glori-

pus immortality is justified by the clear promise of Jesus: "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John 14: 2-3.)

How the Goal Will Be Attained

The Christian Goal, involving as it does a perfect personality, a righteous society, and a restored nature, is the highest possible for the world. It satisfies the highest aspirations of the soul and leaves nothing to be desired by God's children. It has been presented to human view by Jesus Christ, and He has opened the way to its attainment by His atoning work.

This goal is not placed before us an an ideal impossible of realization. The goal is to be attained. The ideal is to be realized. Sir Thomas More named his island community *Utopia,* which signifies "No Where." And he never expected it to exist anywhere. It was a utopian dream. Plato's *Republic* was, by his own admission, an ideal State. He was the founder of the philosophy of Idealism, holding that ideas are valuable even though they may never be clothed in visible form. But the ideal presented by Jesus Christ is to appear on the earth in concrete form. It was conceived in divine wisdom and will be brought forth by divine power. God the Father, Son, and Holy Spirit are even now engaged in bringing it to fruition. The Father is infinite in wisdom, power and resources. The Son is a Saviour "able to save to the uttermost them that draw near unto God through Him." The Holy Spirit is a divine guide and helper, ever present in the world to render all needed assistance to those who respond to His guidance; and He "is able to do exceeding abundantly above all that we ask or think." The angels in glory, excellent in wisdom and mighty in power, attend constantly on God's will and are swift in the execution of His decrees.

Human beings are privileged to have a part in this important work. (1) They are to live and walk by faith in

God, believing that He is able to accomplish all that He has promised, and that He will, in His own good time, bring it to pass. (2) They are to continue in earnest prayer for the completion of His glorious purpose for the world. "After this manner therefore pray ye. . . . Thy Kingdom come. Thy will be done, as in Heaven, so on earth." (3) They are to coöperate with the Holy Spirit in the promotion of the work of grace in their own hearts, working out their own salvation with fear and trembling, seeing that it is God, who is working in them for the accomplishment of His good purpose. (4) They are to be active in good works, especially in the important work of bringing the unsaved to the knowledge and acceptance of Jesus Christ, as their Saviour and Lord. (5) And they are to crown the activities of their lives with the love that "never fails." In the thirteenth chapter of First Corinthians the indispensableness of love is stressed, then its characteristics are explained, and finally its permanence and supremacy are affirmed. Jesus showed that this virtue is heroic, embracing enemies as well as friends, and that its proper exercise allies its possessor with God, Who "maketh his sun to rise on the evil and the good and sendeth rain to the just and the unjust."

Dikaiosunē—Forensic or Ethical—or Both?

By Rev. Edwin P. Farnham, D.D.

BIBLICAL scholars are far from perfect agreement as to dikaiosunē and its cognates. Some urge with unwearying insistence that the word dikaioō in Paul's writings always gives expression to the forensic idea—"to declare righteousness"; that dikaiosunē, as applied to men always represents righteous standing, never righteous character. Others hold precisely the opposite position, and are very frank in stating the reasons for their belief. It is our purpose to give both parties a voice in this discussion, and to weigh the arguments presented as fairly as may be in our power. That the problems involved are of profound interest no one will question.

So thorough an exegete as the late Prof. W. A. Stevens rests securely in the conviction that dikaioō in New Testament Greek is always and unalterably forensic. "With those who take the opposite view," he declares, "we make no argument." He insists that if we can know the precise forensic meaning of the verb dikaioō we can then know the precise meaning of the noun under discussion. "For the meaning of the verb determines the meaning of the noun."

Prof. Stevens' whole argument, which seems to represent the position of a large number of biblical students, is fairly stated as follows: Oftentimes the language employed is his own. In his published note "On the Forensic Meaning of dikaiosunē" he groups what he has to offer under four propositions, as follows:

1. This word he declares, "in all its meanings, whether ethical or forensic, has back of it the idea of law." Paul was a Pharisee of the Pharisees, trained in Judaistic theology. Once his religion was wholly a system of morality, legally defined. Paul became a Christian, it is true. His watchword was changed from law to grace. Yet God's moral government of the world had not been abolished by

grace, and somehow there must still be a reckoning with the law of God. It was this adjustment between law and grace, in dealing with the Jewish mind, that involved Paul in the necessity of discussing the whole subject of righteousness.

"The argument in the first five chapters of Romans takes for granted the elementary ideas that enter into the concept of obligatory law." It assumes that moral beings exist under constraint of moral law. It does not aim to prove that sin exists, or that men are sinners, but that men as sinners are accountable to law and subject to condemnation. It is plain also what Paul meant by "the law." "It was the will of God revealed to men as a rule of moral life. In written form it was the Old Testament Scriptures, but broadly viewed it included the entire historical revelation which has taken place under the old covenant."

Prof. Stevens then declares that dikaioō and its cognates do not in themselves contain the idea of moral excellence, only that of an objective relation to law. Legality not virtue is the essential factor. Dikaiosunē, "Righteousness," is conformity to law; this is the primary idea: what the content of the law is, what virtue is, is secondary. Prof. Stevens then proceeds to state with utmost frankness that "with the English words 'righteous' and 'righteousness,' the opposite is now the case." "Virtue or goodness, its ethical quality, is the essential mark, at least in their prevailing and popular use. The objective relation to law which they imply has become altogether secondary in thought."

It is easy to lose sight of this important difference between the Hellenistic dikaiosunē and the word righteousness by which we ordinarily translate it. The signal vice of Judaistic ethics was that it viewed morality and religion for the most part as an outward matter; it emphasized not the spirit but the form, not virtue, but legal conformity."

2. Dikaiosunē (Rom. 3:21, 22) has back of it the idea of violated law. The conclusion reached in Rom. 3:19, 20, is that all must acknowledge themselves to be hupodikoi Theōi, guilty in their relation to God; guilty in the full

sense of the word, that is to say, "personally responsible for their sin and subject to the law's condemnation."

The following assertion would be accepted by both parties in this discussion: "The law once violated provides no way of relief, no dikaiōsis, with one exception, submission to the penalty of the law, death. This mode of justification would not be of any value to the sinner."

3. But now the gospel announces a dikaiosunē Theou. It is insisted that the proper meaning of the noun can be found only in the meaning of the verb, "to declare righteous, or to accept as righteous." Yet it is still an open question what is signified by "righteous." Prof. Stevens finds here no ambiguity. He translates dikaioō in Rom. 3: 20-24, 26, and similar connections, by its nearest untechnical English equivalent, "to pardon." "To justify in these passages means simply and only to pardon." It merely denotes acquittal, the opposite of condemnation. "It is God that justifieth; who is he that shall condemn?" "Condemnation is the act of declaring guilty, and consigning to punishment; if justification be its true opposite it is the act of releasing from true accountability and remitting the sentence of punishment and no more."

Justification like pardon belongs in the proper sense to the domain of established law, and is the act of a judge or of a moral sovereign. Paul's term denoting reconciliation is katallagē and has to do with the personal relation as such, but does not belong to the legal sphere. Nowhere does Paul identify or confuse the two terms katallagē and dikaiosunē.

"Adoption on the other hand is a legal conception, probably derived from well-known Roman usage. Justification includes neither reconciliation nor adoption, but is logically requisite to both." "Justification does not even imply adoption, but furnishes the necessary legal basis."

4. Dikaiosunē therefore in its strictly forensic meaning, and denoting the result of a dikaiōsis is legal acceptableness, the status before the law of a pardoned sinner." Prof. Stevens seems to feel deeply the need of another word than righteousness to translate the Greek word under discussion.

Righteousness he admits will doubtless remain its usual rendering, though always open to the objection that to the lay reader it is ethical, not forensic, in its suggestion.

In concluding his discussion Prof. Stevens frankly admits that in the fourth chapter of Romans "Paul does at first sight seem to regard faith as constituting righteousness in some ethical sense, and to represent the believer either as inherently righteous by virtue of his faith, or else as invested with the ethical righteousness, the moral excellence of Christ. Even so learned a man as John Calvin is thus deceived and in one place defines justification as consisting "in the remission of sins and the imputation of the righteousness of Christ," although in his argument later on with Osiander he contends that God justified by pardoning, and that the remission of sins is the whole definition.

Prof. Stevens tells us that the difficulty disappears when we observe that the fourth chapter adds no new constituent elements to the idea of dikaiosunē Theou which was already defined in the third chapter, but uses at length the case of Abraham to show how "the same principles of faith held under the old covenant."

Prof. Stevens concludes "that Christ's ethical righteousness becomes ours, appears not to be taught in the fourth of Romans, nor indeed anywhere in the Pauline writings. So far as the content of dikaiosunē is concerned, in the fourth chapter, as well as in verses 21, 22 of the third chapter, there is little doubt that Calvin expresses the case exactly in the words already quoted. "Paul includes the whole of *righteousness* in a free remission."

It is quite certain that the earlier leading Protestant confessions, and many prominent theologians of more recent times are fairly represented by the views already stated. Justification in its forensic sense is maintained by these writers. Owen and Edwards support this view. However, other Bible students, of high standing both in character and scholarship, insist that there is involved in New Testament justification a distinct ethical element just as truly as a forensic one. Prof. George A. Stevens and Prof. E. P.

Gould are among the writers who strongly insist that Paul's doctrine of justification cannot fairly be presented, if the ethical element be omitted.

Dr. E. S. Robinson in his *Christian Theology* affirms that "In the New Testament the Greek verb dikaioō is commonly, if not uniformly employed to denote God's act for us rather than in us and the noun dikaiōsis which occurs but rarely, is always restricted to this meaning. But in the use of the words dikaiōma, dikaios and dikaiosunē there is no uniformity. Each and all are used as the convenience of the writer may require to express either a procured or an imparted righteousness." To uphold this statement numerous Scripture references are given.

Dr. Robinson continues: "The truth seems to be that when Paul addressed himself to those who trusted in their own legal righteousness he presented salvation as attainable alone through trust in another; he preached the dogmatic doctrine of justification through faith in Jesus Christ; but when he addressed himself to Gentiles and others who were conscious of their need of a helper, the forensic imagery is not employed. Scarce a trace of it appears in his discourses as recorded in the Acts, and it is noticeably absent from the other epistles than those addressed to the Galatians and the Romans. But when he writes to the Judaizers and the churches tinctured with their notions, he takes them on their own forensic ground, and nothing can be more distinct than his enunciation of objective, judicial justification as possible for any one, solely on account of the gracious work of Jesus Christ; and nothing can be more unequivocal than his maintainance of the doctrine that no one can be saved except through faith in Jesus Christ the crucified."

Thus justification as a judicial act and from a legal point of view, is solely on Christ's account. Every man in himself considered, is always and in his best estate condemnable, and in justifying any one on Christ's account God is said to justify the ungodly. (Rom. 4: 5.) But God does not justify the ungodly as such in his ungodliness. He cannot approve sin. The procuring cause of his judicial act of ap-

proval is wholly aside from anything in the justified, yet as an act completed and made known, it is always simultaneous with and inseparable from a change in their affections and conduct. So in respect to Paul's doctrine of justification, forensically speaking it is a "free gift" bestowed in reward for the obedience of Christ. Comprehensively stated it is being made alive unto God through Jesus Christ our Lord: "It is having the righteousness of the law fulfilled in us," and it is being enabled to "walk not after the flesh but after the Spirit."

Thus Dr. Robinson builds his argument upon Paul's uniform connection of justification with faith. "Faith with the Apostle is not mere intellectual assent to a dogma, but a loving and controlling trust in the personal Christ; it is much more a state of the heart than it is an act of the mind. To be justified by faith therefore, is to be made possessor of the righteousness which is through the faith of Christ, the righteousness which is of God by faith. "Justification in the fulness of Paul's meaning is God's method of making men just or righteous, through faith in Christ and by the renewing of the Holy Spirit." It is God's method of giving personal righteousness to men, and Paul's unfolding of it in the Epistle to the Romans brings under survey the whole divine plan of salvation from its inception in the eternity of the past to its completion in the eternity of the future."

Dr. Robinson concludes as follows: "It is unscriptural, as well as contrary to reason to speak of a man as justified while yet unregenerate, or as repentant while yet unbelieving. The truth is, that to be justified is also to be regenerate, and to be regenerate is also to be repentant and believing. The objective act of justification never exists without the subjective change of regeneration, never exists without repentance and faith."

This I understand to be essentially the teaching of Neander: "Thus (in faith) there is an entrance into communion with the Redeemer, and a new principle of life is received which more and more penetrates and transforms the whole old nature."

"Faith is the spiritual act by virtue of which, in surrendering ourselves to Him who died for us, we die to a life of sin, to the world, to ourselves, to all which we were before, whether we were Jews or Gentles, and rise again in His fellowship, in the power of His Spirit, to a new life devoted only to Him and animated by Him."

Such faith as this, declares Paul, was counted to Abraham by God for righteousness; that is although Abraham was not sinless (as no man is) yet through this tendency of his inward life, by virtue of his faith, he entered into the relation to God of a righteous man; and this was no arbitrary, nominal act on the part of God, but his faith was viewed by God, to whom the inward soul of man is manifest, as "a state of the moral disposition by which Abraham became susceptible of all divine communications, and from which alone the sanctification of his whole life could proceed."

Thus there is a vital relation between faith and righteousness. Faith is the attitude, the disposition of the soul toward God which is not only pleasing to God, but which permits God to begin and to continue in the soul that work of righteousness which makes the believer like his Lord.

This is the contention of the late Prof. Geo. B. Stevens of Yale University in his work entitled *Pauline Theology*. In the tenth chapter of this work, on "The Doctrine of Justification," Prof. Stevens insists plainly that while Paul in dealing with the Jewish mind hesitates not to use the terms under consideration in a purely forensic sense, yet just as plainly insists that this sense does not exhaust their meaning. Test this matter by the opening words of the eighth chapter of the Epistle to the Romans. Here we meet the conception of the justified state which involves Paul's deepest philosophy of salvation: "There is therefore now no condemnation to them that are in Christ Jesus." Here again are found both elements or types of thought in closest union. The dikaios is free from condemnation; no accusation can now be made against him, and why? It would be Pauline to answer: "Because upon condition of his relying

for pardon upon the sacrificial work of Christ on his behalf God has pronounced him acquitted before the law. But it is also Pauline to answer that he is secure from condemnation because he is in Christ Jesus—one with Him in life and character through the indwelling of Christ in his spirit. He says: "The law of the spirit of life in Christ Jesus—the power or principle which is implanted in the soul by the life-giving Holy Spirit, who works in and through our fellowship with Christ—made me free from the law of sin and death."

Deliverance from sin, freedom from condemnation, is accomplished by a spiritual life process which fulfills the requirement of the law in us (which the law itself could not effect by reason of the resistance to it of indwelling sin), by enabling us "to walk not after the flesh but after the spirit."

It must not be overlooked that the Apostle here asserts a fulfillment of the law's requirement in the case of those who are in life-fellowship with Christ. This requirement or rightful demand of the law means the ethical character, both as respects outward action and inner morality, which is accordant with the law. Christ's work makes possible this result which is actually effected in the believer through life-union with Christ. A note affirms: "So substantially Meyer, Godet, Weiss." The old interpretation which understood this dikaiōma to denote the law's demand for punishment which Christ by his sufferings satisfied, and which is therefore fulfilled in the believer by imputation to him of this satisfaction, is contrary to the context, which treats explicitly of the life which corresponds to the law's requirements.

I find no satisfaction whatever in setting theologian over against theologian or exegete against exegete in the discussion of this pivotal New Testament problem. Whoever aids to clearer vision is our benefactor. Here dogmatism creates no indebtedness.

Our inquiries demand, (1) A restatement of the meaning of terms employed. (2) A restatement of the relation between faith and righteousness.

1. As to the terms employed it is obvious that opposing theories are constructed upon the same word, which is alleged to have distinct and wholly diverse meanings. The late Prof. Stevens will not even open the question for discussion as to whether the verb dikaioō is ever used in the Testament in any other than a forensic sense. He further asserts "that the forensic sense of the verb once ascertained, it determines the forensic sense of the noun." This being the case, then dikaiōsis, dikaiōma and dikaiosunē are always used in the same limited sense, and the question is summarily closed, without being opened. This method can hardly meet with approval, especially since some of the best lexicographers and exegetes are persuaded that new light may yet break forth from these terms.

Thayer, under dikaios, gives the following—observant of hēdikē, righteous, observing divine and human laws; one is such as he ought to be. 1—In a wide sense, upright, righteous, virtuous, keeping the commands of God. c—Preëminently of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in heart or life; in this sense Christ alone can be called dikaios. d—Contextually, approved of God, acceptable to God. 2—In a narrower sense, rendering to each his due, and that in a judicial sense; passing just judgment upon others.

Dikaiosunē—the virtue or quality or state of one who is dikaios. 1—In the broad sense, the state of him who is such as he ought to be, righteousness, the condition acceptable to God. b—Integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting. "In the writings of St. Paul dikaiosunē has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians."

The Jews expected to merit a place in the Kingdom of God by obedience to the law. But perfect obedience, such as no man could render was demanded. Through Jesus Christ the One who perfectly obeyed the will of God, could right standing with God be secured, and this through faith. "Dikaiosunē then denotes the state acceptable to God which

becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ.

"In Romans 10:4-10 Faith is reckoned to us for righteousness, that is, is so taken into account that righteousness is ascribed to it or recognized in it." These references are sufficient to show that Thayer finds the apostle Paul using the word under consideration both in a forensic and in an ethical sense. As to the New Testament meaning of the verb dikaioō Thayer while admitting that according to analogy of other verbs ending in oō it ought to mean, to make dikaios, to render righteous, yet insists that this meaning is extremely rare if not altogether doubtful.

Closer attention ought now to be given to the use of these terms as found especially in the Epistles of Paul. In Rom. 3:8 we are told that a man is justified, by faith without the works of the law. The dative pistei is here employed. If it is a judicial act under consideration we would expect the accusative of cause dia tēn pistin. The dative expresses agency. The only agency in this case is the agency of judging. Says Prof. Gould: "It is an understatement of the difficulty created by this consideration to say that it throws doubt upon the judicial sense. If there is no rebutting evidence it simply makes it impossible, and if there is reason to accept the meaning on other ground, it involves a very anomalous elasticity of language."

In Rom. 3:20 and Gal. 2:16 we meet with a similar difficulty. The "genitive of instrument" is here used, dia tēs pisteōs. The relation of faith to a judicial act is that of cause. Both of these constructions are employed with dikaioun, whereas dia with the accusative, the one construction to express a judicial meaning, is not used.

The passage in Romans 6:5-11 is difficult of interpretation if the forensic use of the term under consideration is adhered to rigidly. The contrast established is between bondage and freedom, life and death. The life into which the believer is brought in Christ Jesus certainly is ethical. Through what experience does the disciple pass as he comes

into this new relationship of life in Christ? Is it a full and accurate description of this experience to say that he has been pardoned from his sin, that he has been declared by a righteous judge to be in a position where the penalty of his wrongdoing no longer rests upon him? The removal of a final sentence is a negative act. It does not establish a relation of fellowship with the righteous one, Christ Jesus. Only a rectifying of the disposition accomplishes that.

But the man who is the subject of dedikaiōtai—the ho gar apothanōn—the one who has died to sin, has passed through this larger experience. He has been more than pardoned; he has passed out of death into life, out of bondage into freedom; he has been made alive unto God in Christ Jesus. He has been rectified in his moral disposition; the germ of a new life has been planted in him. He is not said to be dikaios in the sense in which that term may be applied to Christ; but he is in vital union with Christ and will yet be conformed to the perfect likeness of his Lord. That could not be said of one who had simply been pardoned from his sins.

Again in 1 Cor. 6: 11 Paul tells us that the Corinthian Christians had passed through a remarkable experience. Some of them had been fornicators, idolators, covetous, drunkards, and the like, but a great change had occurred. "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of God." If we had not been instructed to the contrary I am sure we would have supposed that the terms here employed were intended to describe a moral change in the characters under discussion. In honest fact two of the terms employed do describe a moral change. Is it not a fair presumption that the third and last term is so employed? Otherwise there are two incongruities, in the order of the terms employed, and in the association of the Holy Spirit with a judicial process. It has been well said, "The Spirit is always the agent of moral rather than of legal rectification."

It seems wholly impossible to limit the use of the noun dikaiosunē to the forensic sense. Take for example Rom. 6: 16. "Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." A striking contrast is here established, a contrast between sin that leads to spiritual death, and obedience that leads to, shall we say, "a releasing from legal accountability," or shall we say, obedience that leads to moral righteousness, to rightness of character before God? The forensic use of the term here is strained to the point of breaking. Cremer's definition of dikaiosunē is of value: "It is the state commanded by God and standing the test of his judgment, the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as his ideal and standard."

Going forward to the conclusion of the passage under consideration we read, "Ye became servants of righteousness." Meyer renders this "Ye have been placed in the slave-relation to righteousness," and adds, "a representation of the complete dependence on the moral necessity of being righteous implied in conversion." That is coming near to the root of the matter. It means more than to say a representation of the complete dependence on the legal necessity of being released from legal accountability. In becoming bond-slaves of righteousness we become subject to the masterful spirit of the new life in our newly accepted Master, the Lord Jesus Christ. So in Romans 8: 4 is it not quite certain that dikaiōma the ordinance or requirement of tou nomou must possess an ethical meaning, that "the requirement of the law" might be fulfilled in us, who walk not after the flesh, but after the spirit.

What is the demand, the rightful claim of the law if it be not a demand for genuine obedience? The contrast here is between what the law can do and what the Son of God can do. It was found that the law having a weak medium through which to work could not realize its ideals. But the Son of God coming in the likeness of sinful flesh, made sin

to forfeit its dominion, so that the ideals of the law, its righteous demands for righteousness, might be fulfilled in us who not after the flesh walk, but after the Spirit.

If I correctly interpret him, Meyer who is one of the strong bulwarks against the frequent ethical meaning of the terms now in debate, wholly yields the point here and admits the moral element in the present use of dikaiōma as previously noticed in the use of dikaiosunē.

We have thus found a number of instances where dikaioō, dikaiosunē and dikaiōma contain a distinct ethical meaning. In view of the fact that a long list of presumably intelligent theologians and exegetes such as Meyer, Miner, Cremer, Phillippi, Alford, Beyschlag, de Wette, Neander, Ezekiel, G. Robinson, Geo. B. Stevens, E. P. Gould, R. Vincent and many others lend their influence to this teaching, it would seem at least as though the question was yet open for discussion; that no slur need longer be merited by any man who has the disposition to investigate the terms in question.

Coming now to a consideration of the relation of pistis to dkaiosunē we fail to find genuine cause for the diverse views that are persistent in asserting themselves. Three things are certain. 1. No man need contend, in the light of Scripture teaching that he can be saved by anything in or of himself. The sinfulness of the human heart cannot be denied. God is represented as having taken into view all moral beings, and as not finding a single dikaios or righteous person in the world. No man has power to pardon his own sins, much less to create in his own heart a pure love for God. Selfishness does not create unselfishness, alienation from God does not create fellowship with God. If the unrighteous man is to be saved from sin, from the love of sin, its thraldom, and its ill-deserts, he is to be saved by a Saviour, not himself. Paul insists with every writer on the subject in the New Testament that man's salvation is wholly due to the free grace of God in Jesus Christ.

2. Whatever part faith may serve in bringing the sinner into fellowship with Christ, faith itself is never to be accredited with saving power. It is Christ who saves. What can

be the necessity of discussing at this point whether faith is moral or non-moral, ethical or non-ethical? It is beyond question that disposition of the soul, divinely created, that makes it possible for God to impart his choicest gifts to the possessor of it. Without faith it is impossible to please God. But faith is the gift of God.

If anyone wishes to assert that faith is ethical why not let him enjoy the privilege of doing so? He does not thereby assert any heresy of salvation by human works. Asserting the contrary he seems to declare that the ungodly man can be justified independently of any moral quality whatever that is pleasing to God. Thus forensic justification is an arbitrary act. It is mechanical in the extreme. God takes an ungodly man in all his ungodliness and puts him in a certain position. When this position before God's righteous judgment throne has been secured then the life-process of applying suitable motives to his moral nature can be begun; but not before.

In due process the soul is awakened to a proper sense of its sin and ill-deserts. It was justified by being put in position. It can now be rectified. It can now be awakened to a sense of gratitude and trust toward one who is waiting to receive it into fellowship and love. This does not seem to be Paul's conception. The forensic terms employed by the apostle need not be treated as a scientific definition. They do call attention no doubt to the analogy of a court of justice. But Paul does not permit these forensic terms to exhaust his thought or teaching on this subject. In describing the justified state he passes on from the analogy of the court of justice to a description of the believer's vital union with his Lord. With Paul justification means more than pardon. It is identical with the death of the "old man" and the life of the "new man" in Christ.

Why should it be thought needful to separate what God hath joined together? What possible objection can there be to accepting the broader scope of the Apostle's thought, as Prof. Stevens so well insists: "That the saved or justified state involves in its very idea a moral renewal, a spir-

tual life." "The condition of entering this life may be called faith, or it may be called a moral death to sin."

Again, in chapter IV, Paul develops the formal principle of salvation which is justification by faith, treated in a forensic manner in accord with prevailing Jewish conceptions. In chapters 5, 6, and 8 he unfolds the real principle of salvation which is moral renewal through union with Christ. The first argument is designed to parry a false theory, and meets that theory on its own juristic plane of thought: the second exposition is adapted to the edification and instruction of believers, and mounting up into the spiritual realm deals with the moral and religious truths, processes and forces that are involved in justification. It is strange that theology should so often have insisted upon constructing its doctrine on the formal principles alone. By so doing the process of salvation is left without definite content; and in order to give it such the theory is driven to introduce positively un-Pauline elements, such as the imputation of Christ's merit.

3. From the foregoing are we not warranted in the following conclusions?

That dikaiosunē is employed in both a forensic and ethical sense in Paul's writings.

That the doctrine of justification as taught by Paul demands an ethical as well as a forensic interpretation; that the term justification cannot be adequately defined by the term pardon; that the moral character of the subject involved in the process of justification is in question not less than his legal standing; that God's chief concern in seeking to set any man right before His holy law is and forever must be to make the man himself in the deepest motives of his being what he ought to be; that in a word it is wholly unthinkable that a holy God whose very being is ceaselessly controlled by moral motives, and whose whole desire for sinful man is that he may become like himself, should lend himself to the use of non-moral forces or of legal fictions in the accomplishment of his purposes.

The Minister and Religious Education

By The Editor in Chief

THE aim of religious education in the service of our evangelical churches is to bring its subjects into a vital and coöperative fellowship with God. Religion is life. Religious education is a training of the person for communion with the highest life. So it ranges all fields. In its discipline, it seeks the development of every part of the life, for all life is sacred. It looks to the achievement of the fully rounded and Christly character.

The methods it employs are those which educational experience has shown to be safe and wise. In its plans and efforts, it makes use of every available means. The chief amongst these is the Holy Bible, which portrays every phase of human character most vividly, mirrors God's nature most perfectly, expresses God's will most adequately, meets the needs of the human spirit most completely, and presents the Divine ideal in the person of Jesus Christ, our Lord and Saviour. The prophets and apostles of religious education are the men and women who accept these ideals, adopt these methods and use these means. Foremost amongst them, in his eagerness and zeal, should be the minister, the chosen ambassador of Christ to ignorant and needy souls.

God intends and men for the most part expect that the minister shall advocate all that is best in religion and in education. It is sometimes said, however, that while the minister was once the most thoroughly educated man in the community, he now preaches to many whose advantages, in the way at least of general culture, have equalled or surpassed his own. This may be true, yet it should not be true in the realm of religion. Here he ought still to be master and leader. By all means in his power the wide-awake minister keeps himself abreast of the most recent thinking in the sphere in which he has his special tasks and inspirations. He is also conversant with the educational ideals and fa-

miliar with the educational methods of the day. In a word, he is an earnest student of the literature, the spirit, and the work of religious education.

The study of religious education by the pastor provides a more intelligent conception of the importance of thorough religious training. The whole purpose of the movement in behalf of religious education is practical. Its discipline issues everywhere in a higher form of activity. Its trend is also scientific, its method careful and exact. Now the average minister is not altogether in love with such aims or such methods. Both his tutelage and his environment have tended to foster this dislike. In his classroom work he is apt to preach, rather than to "draw out," develop, and incite to independent study and research. He is not altogether satisfied with the work of his Sunday-school teachers, but he is impotent in the presence of faults he sees. He follows the *laissez-faire* principle, fondly hoping that everything will work together for good. He is often a man of faith rather than a man of facts, and so he believes that Providence will overrule unworthful teaching and cause it to contribute somehow to His eternal glory.

Yet the strength of the church of the future is involved here. Every honest minister has found in his experience that many bright young converts fall by the way. One of the heaviest trials of his life springs from his inability to check the indifference that gradually chills their ardor. For a time they give promise of high achievement; but they had no thorough-going religious development. They could not grow without the means of growth. The minister expected too much. He expected that all the laws of educational nurture could be disregarded without risk or damage. He expected the sapling to flourish and wax mighty without water or sunlight.

The trouble with this preacher is that he has not grasped the idea that inefficient or shallow religious training is disgraceful to the church and dishonoring to God. Worse than all this, he is often content with his ignorance. Such an attitude is perilous. No minister who has felt the im-

pulse of modern methods in child-study, Bible-study and teacher-training work can be content with conditions as they are. He feels a divine unrest. He understands that second-rate methods, in church and Sunday school, cannot build first-rate churches or produce first-rate Christians.

Such a minister, open-eyed and ready for new and difficult tasks, appreciates the fact that the best training is none too good, and that thorough training is essential to future power. He sees clearly that many of the sins of adult humanity, the sins of personal and corporate life, are not due to natural perversity and depravity so much as to lack of ethical and religious education in the public schools and elsewhere. He finds a clue which leads him down to ground-principles. The conviction deepens within him that the need of the hour is the interpenetration of all educational processes by the spirit of religion, and the invigoration of religious instruction by the use of the best educational methods. So he becomes a wise enthusiast in the cause of that type of thorough religious education which founds all things in the teachings of Christ and centers its beneficient activities in the Cross of Christ. Also, the study of religious education gives a broader and more accurate idea of his own duty as an educator. Today the pulpit orator is ornamental rather than useful. It is well to impress a congregation; it is better to develop Christian character in the units which compose that congregation. If the minister does not know how to teach, he had better begin learning today. In his private study, his preaching and his management of church affairs, the minister who wins large and permanent results has always before him the educational idea. It is easy to subordinate this function. It is easy to claim apparent success on the score of many conversions, large audiences, and a glittering array of organizations. These criteria are superficial, and it is often easy to be superficial. The man of conscience must go deeper. He must develop, enrich, establish the religious life of his people. He must be an educator. The local church over which he presides should be not only a creator of evange-

listic fervors but as well a center of educational activities. The pastor must, in most instances, direct these activities. If he does not accept this responsibility, one-half of the needed and necessary work of his church will remain undone. He cannot by crowds or enthusiasms or sensational devices make up for such deficiencies. Sooner or later the weakness will appear. The faithful minister, who, by wide reading and careful thinking, has come to appreciate the supreme importance of vigorous religious teaching and thorough religious culture, finds himself under definite call to educational leadership with reference to three distinct classes of people, the children and youth of his parish, the church in general and the community at large. Even though he is inclined to disclaim responsibility for the systematic training of the last two classes, he cannot shirk his obligation to childhood and youth. He is a teacher of truth. He must impart truth; carefully, progressively, productively. Just here he will find a twofold temptation, both in pulpit and classroom. Now the bondage of a traditional terminology will stay the vigor of his utterance; now the charm of radical statement will render his message vague. If in these days of transition the clearest thinkers find the necessary task of re-statement of fundamental Christian principles a labor of Hercules, what of the ordinary pastor? In his ethical teaching—and we are coming to see that such teaching is an integral part of religious teaching—he may find the way clear and the work inspiring. But in his treatment of doctrine he will encounter serious embarrassments. The day of theology is not done, nor the day of systematic theology. Our young people very greatly need sound and virile indoctrination; we may use the words with emphasis and without fear. God deliver the church from loose and shallow thinking, whether of the old order or of the new. The minister has no light holiday venture; his is the Battle of the Strong.

Yet there is no cause for despondency. There is, perhaps, no field of intellectual activity in which more inspiring and effective work has been done through recent years than in

that of religious education. The literature already put forth is of the most stimulating and thought-promoting character. It is remarkable alike for its avoidance of technical phraseology and for its practical suggestiveness. It touches life at every point. It has movement, vision, power. It is rich and helpful to the minister. Yet its very character enjoins him to independent thinking, not to blind discipleship. He must be free in his search for truth, and firm in his interpretations of truth. He has a privilege of intellectual leadership which is tremendous. He must speak to others, out of the experiences and convictions of his own inmost soul, led only and always by the Spirit of God.

In the matter of methods the literature just mentioned is exceedingly valuable. In its study, and in the assimilation and development of its teachings, the minister receives new energy and quickening. He finds opportunity in conference with the leaders of his Sunday school and other organizations, for a gradual reshaping of laws and policies. He discovers new possibilities in the gatherings of his people for the weekly prayer service. His preaching is seen to become more vital, direct and forceful. The ideas involved in such phrases as study classes, normal work, character development, take on a new meaning. He enters with helpful and constructive force into the life of the community. True there are many problems, but there can be no progress without problems and the strong man does not shrink from difficulties.

Again, such study secures to the minister a more vital contact with the growing life of the young people of his church and community. The greatest thing a minister can know is the mind of a little child. From this coign of vantage he can go forward to all conquests in the kingdom of God. Every step he can take which will enable him to understand more minutely the complex problems of youth is a step wisely taken, even though it mean much toil and sacrifice. One of the most lamentable defects in the church life of the past was its rigid adherence to certain stereotyped forms. With reference both to conversion and the Chris-

tian life there was a definite and ironclad theory. A profound conviction of sin was insisted upon, even in the case of the most innocent child. The prayer-meeting type of Christian was the ideal. The most sanctimonious young person was the most hopefully spiritual. A painful self-abasement was an evidence of grace. Introspection was constantly advised. The child who was the most complete reproduction in miniature of the pious adult Christian was the model child. This precocious little person adopted forms of statement natural only to mature experience. They were not a real or vital part of himself. This pattern child was a wonder but not a joy to other children. So the minister, the deacon, or the Sunday-school teacher was a *bete noir* to the average healthy, life-loving lad or lass. Between the minister and the boys and girls of his flock there was a great gulf fixed. This was bridged only now and then in revival seasons, when a life impulse was felt and all life was fused under intense conditions. The minister's cloister-days in the theological seminary had blurred or distorted the memory of his own boyhood. So he and his young people lived in different worlds.

This great new movement looks at everything from a different point of view. The swing of things is not metaphysical, but psychological. The minister may know books and theories; he must know people. It is ominously—or happily—significant, that the leaders in this movement are not theological professors, but, almost without exception, college presidents and teachers, in close contact with great bodies of sturdy American students of all types and all faiths. These men are not formulating theologies in retirement; they are every day bringing theories to the touchstones of life. On the other hand, they do not believe in salvation by pedagogy or psychology; but their studies in these departments and the constant testing of their principles in the practical realm, have enabled them to throw a flood of light upon the perils and needs, the conditions and opportunities, of childhood and youth. Not that these sciences have reached the goal. Far from it. But they have

formulated certain basic principles, which have received quite general acceptance, and which are exceedingly valuable to the religious teacher.

Lastly, the study of this subject of religious education brings the minister into a more intimate fellowship with the central and controlling movements of thoughts in the direction of a profounder and more spiritual culture. Of what avail is it to thunder against the materialism of the time, if we be not willing to undertake its overthrow by the only certain method? The longest way round is the shortest way home, the only way in this case. It is safe to say that sermon tirades against the evils of our commercial and political life will not redeem the Republic. There is a quieter way of salvation, and it is more simple. It behooves us, as religious leaders, to coöperate heartily with these forces that are making for righteousness. They may be unsensational, but they are becoming mighty.

We err greatly if we suppose that selfishness and greed are the chief signs of the times. The most significant fact of our life is not to be found in the realm of industry nor in that of commerce: it is manifest rather in the zest for culture and in the growth of educational activities. Other ages have been as hungry for gain as the present, but few if any have been so eager for knowledge. Now the yet more significant fact is the growing and far-spreading interest in religious knowledge. We are in the beginning of this great crusade. This in itself is a cause for rejoicing. To be counted amongst the pioneers in a work of tremendous ethical and spiritual promise is a privilege indeed. It is also a task directly in line with our purposes and ideals. If we fail as religious educators, we fail in our own calling, and we deserve to fail. Then a glance at the personnel of our fellow workers awakens faith. We are not plowing a lonely furrow. Men of the ripest scholarship, the purest character, the finest sympathies, the deepest earnestness, are toiling in this field. There is every incentive to the true minister of Jesus Christ to enter with heartiest zeal into a lifelong study of the issues involved in this new movement.

People of the Book

By Prof. Arthur Jeffrey

IN the Near East, where Christians and Jews are a small and despised minority in the middle of a dominant Muslim population, they yet have the claim to consideration that they are the "People of the Book," given special recognition as such by Muhammad, the Arabian Prophet, and mentioned as such with distinction in his Scripture, the Quar'an.

Jews and Christians in the Near East often refer with pride to the fact that their superior percentage of literacy shows that they have always lived up to their reputation as "People of the Book." Yet that title as originally given did not refer to literacy in that general sense, but specifically to their possession of a Book of Scripture.

Muhammad himself had begun life as a poor and illiterate camel herd. He graduated to the position of caravan attendant, and then to that of caravan leader, in which position he attained a certain degree of literacy. At the age of twenty-five he married a wealthy widow in whose caravan service he had been serving, and for a while lived a life of comparative ease and leisure. About the age of forty he went through a spiritual crisis, from which he emerged with the conviction that he was called to be a preacher, a Prophet of monotheism to his own Arab people. When we look into his early message we discover that what he had to preach was what he had learned from the People of the Book.

In the Mecca in which he spent his boyhood there were numerous slaves of Christian origin—black slaves from Abyssinia, and white slaves from Mesopotamia and Syria, and we have many stories of how Muhammad learned about the Book from these Christian slaves. On his caravan journeys in his youth he came in contact with the Jewish and Christian settlements in the North. He saw churches and synagogues, he passed hermitages of the ascetics in the

desert, he heard Christian preachers in the Northern market places. Even in the poems of the Arabic bards which he could hear recited at the great festivals, there were not infrequent references to the Scriptures. The young man seems to have been fascinated by the conception of Scripture, and when he appears himself as a preacher, we find that his conception of his mission is that he is to bring to his Arab people, who had never had a Prophet or a book, the same general message as was in the Scriptures of the People of the Book. The Arabs had a religion but it was a natural religion. Doubtless it was possible to learn something from nature as to the majesty, the wisdom, the loving-kindness of God, and from history and the life of men, something of God's ways with the children of men, but natural religion, even at its best, could not possibly compare with revealed religion, where in a Book God declared His own mind and will and purpose, and Himself instructed man as to the duties of religion and the way of life.

Thus when we open the Qur'an we find that the majority of characters moving through its pages are familiar to us—Adam, Noah, Abraham, Moses, David and Solomon, Job and Jonah, Joseph and his brethren, Jesus and John the Baptist. Moreover the subjects of Muhammad's discourses are likewise familiar, as he preaches of prayer and fasting, alms and pilgrimage, of duties to God and to man, of sin and righteousness and judgment to come. Over and over again in his early years he tells his followers that if they wish to know more of these things they should ask the People of the Book, and insists that the things he is teaching are in the earlier Scriptures. Then, there comes a change. He breaks with the Jews and Christians, sets up his own religion in connection with the centres of the old Arab paganism, and becomes hostile to the People of the Book. Thus when the great Arab movement pours out and submerges so much of the East and of North Africa, it is a movement hostile to Christianity.

If only the Church of Muhammad's day could have captured his full allegiance to the Book, that great Arab move-

ment might have been a movement within the Kingdom of God. Why did it fail when it had so promising an opportunity? There are, of course, many factors to be considered, but three points are of particular interest to us at this time.

I. *It failed because the Book had ceased to be a people's book.*

In the beginning the Book had been a people's book. The Gospels and Epistles were written and circulated in Greek because that was the lingua franca of the day, but it was not in the Greek of the classical literature, or of the Schools, it was in the *Koine* or colloquial Greek of the common people. Our study of the early literature of the Church reveals in a quite extraordinary fashion how the Book was a people's book, not merely the Scripture for reading in the Churches, but the book in the hands of the people, in which they nourished their devotional life, and from which they built up their understanding of their religion. It was in a very real sense a book for Everyman.

Then we come to a change, and the Book becomes no longer a people's book, but a priest's book, in a way withdrawn from the hands of the people. It is still read, or at least portions of it are read in the Lectionaries during the public services of the Church; and it is still studied by the learned scholars and divines of the church, but the common people now are turned to stories and legends of the Saints and Martyrs as the food on which to nourish their spiritual lives and build up their conceptions of religion. A very cursory examination of the Qur'an suffices to show that while the Church of Muhammad's day had the Book, that which the people had, and which he learned from the people was popular legend. His stories of the Patriarchs and Prophets, his stories of Jesus, are not those of the Bible but of pious legend, and he even records ecclesiastical legends, such as that of the Seven Sleepers, as though they were Scripture. When the hour of testing came the Church failed, because her Book had ceased to be a people's book,

and a Church nourished on lives of the Saints had not the power to hold the new government.

There are still groups within our Christian body who wish the Book to be a priest's book, withheld from the hands of the people. They would have it read in the Churches and expounded by the divines, but would prefer to keep it from the people, letting the people read rather the lives of the Saints. They argue that there is danger in the Book being in the hands of the people, lest in their ignorance they wrest Scripture to their own destruction, lest they foolishly pervert its teaching to the harm of true religion. Now it must be admitted that there is danger. The path of Church History is strewn with the wreckage of follies that have been built on the misinterpretation of Scripture. Nevertheless, the danger to be feared from the Book in the hands of the people is less than the dust in the pan of the balances when weighed against the advantages accruing to the Church and the individual from the Book being the Book of Everyman.

II. *It failed because the Book had ceased to be a Missionary Book.*

From the first the Book had been meant as a Missionary book. It was not merely to serve for the nourishment of the spiritual life of the believer, or to be studied by the learned, it was to carry the message out to all men. In this the experience of the Day of Pentecost, when Parthians, Medes and Elamites, dwellers in Mesopotamia, Cappadocia, Phrygia and Asia, heard in their own tongues the wonderful works of God, was prophetic. Though the Gospel was in Greek, we hear almost from the first of an Aramaic Gospel in the common speech of Palestine. When the Church moved into Egypt and passed out from the Greek-speaking cities like Alexandria to the less educated country districts, the Gospel was immediately translated into Coptic, indeed into as many as four Coptic dialects, that it might be understood of the people and carry on its missionary task. When from Alexandria it moved down to Abyssinia, it was trans-

lated into Ethiopic. When the Church moved out East from Antioch and the Greek cities into Mesopotamia there appeared translations into Syriac. When it moved into Armenia one of the first tasks of the organized Church there was to make an Armenian translation. In the West the Church translated its Scripture into Latin. When the Goths came up over the horizon Ulfilas translated it for them into Gothic. When the Slavs in their turn appeared Cyril and Methodius made plans for Slavonic translation.

But then we find a change and the Book is no longer a Missionary book speaking to every man in his own tongue. When Muhammed came to Arabia he found no Arabic version of the Scriptures, though there were numerous communities of Arab Christians. When we survey the sweep of Muslim conquest through the Eastern world we face the very curious fact that where the people had the Book in their own tongue the Church bowed before the storm but survived, but where the people had no Scripture in their own tongue the Church was wiped out by the Arab conquest completely. This must not be pressed too hard, as there are other factors to be reckoned, but it is a remarkable phenomenon. In Egypt the Church suffered terribly from the Arab conquest, and has through all the centuries since suffered appalling persecution at the hands of the Muslim dominant power, but the Church had the Scriptures in the Coptic vernacular, and, though badly mangled, has survived. Similarly in Syria and in Mesopotamia the Church with its Scripture in the vernacular has survived in spite of persistent attempts to exterminate it. In Armenia the Church has been a Church of martyrs, the measure of whose sufferings God alone can reckon, but with its Book in its own tongue it has survived. In Arabia, however, where the Christian communities had no vernacular translation but used their Scripture in Syriac; in North Africa where the Berber Christian communities had no Berber Bible but must use Latin; in Nubia where Christianity flourished but used a Scripture only in a foreign tongue not the native Nubian; in Turkestan where the Nestorians had

carried the faith but had failed to produce a Missionary Book in the local dialects, the Church was wiped out absolutely.

There are still groups within the Christian Church who are opposed to the circulation of the Scriptures in the vernacular. They say that there are dangers. That is true. There are dangers. No translation is ever quite adequate. No translation quite carries over all that there is in the original. Every translation is liable to contain errors and to suggest erroneous ideas. The history of Bible translation tells many a story of misunderstanding and misrendering. But were we to pile all the errors actual and conceptual that can be laid to the discredit of translation, their amount would be infinitesimal compared with the benefits of giving to the people the message of the Book in the language to which they were born.

III. *It failed because it had ceased to be a study book.*

From the beginning it had been a study book. It was not merely a book for the nourishment of the devotional life, or a missionary book to carry the message ever outward to new areas and peoples, it was a book to be studied in the light of the finest knowledge of the day. The Jews had given a wonderful example in this matter, for in a very special sense they had been a people of one Book, on which Book for generations had been spent the best scholarship of their race. It was so in the early Church. Alexandria was the centre of the great Alexandrian School, and it was in Alexandria that we find the Christian Origin applying the methods and results of the finest Alexandrian scholarship to the Bible. Antioch had been the seat of a School only less famous than that of Alexandria, and at Antioch we find Lucian and Theodore applying the scholarship of that centre to the study of the Bible. In the East again, in the Schools of Edessa, Nisibis, and Seleucia-Ctesiphon, we find such men as Rabbula, Ibas and Ephraem turning to the study of Scripture all the resources of contemporary scholarship. It was when the Book ceased to be the occupation of the

scholars of the Church that it failed to hold new movements.

Yet in our modern Churches we find groups who resent the Bible being exposed to the minutes and painstaking investigation of modern scholarship; who think that it savours of atheism and unbelief for Scripture to have turned on it the white light of modern critical investigation. But why? The truth has nothing to fear from investigation. It is the false that has to fear the light being turned upon it lest its falsity be manifest. It is the spurious that dreads being analyzed and examined strand by strand, for then its spuriousness becomes apparent. It is the lie that fears critical investigation, for it knows that it cannot stand investigation. But anything that is true and genuine can only have its truth appear more clearly and manifestly, its genuine character shine more brightly by close and critical and careful examination. It is to our advantage to have the Book face the scholarship of our day and reveal to our age in terms of the scholarship of our age, what it revealed to earlier ages in terms of the scholarship of those ages, of its message as a study book.

When Christian men and women assemble to celebrate the Annual Meeting of any Bible Society, they realize that it is this Society which, in connection with the other Bible Societies here and abroad, is helping the whole Church to fulfil these three great tasks of making available the Book as a people's book, as a missionary book, and as a study book. There are few pages of the Annual Reports of the Bible Societies more interesting than those which tell of the activities of the colporteurs who throughout the land are laboring throughout the year in getting the Book into the hands of the people, both in the cities and in the scattered communities in the country. Theirs is supremely the task of making it Everyman's Book. Perhaps a linguist may be pardoned for always looking first at those parts of the Annual Report which tell of the new translations of Bibles and of portions into new languages and dialects, for it is a fascinating thing to watch the Book being sent out into an ever widening circle on its task as a Missionary book, taking to

the peoples the messages of the Lord of all in the speech of each. And, though perhaps some of us are less conscious of this, the Bible Societies have ever been awake to the necessity of providing the Book as a study book. Even in these modern years of so much anti-Christian agitation in Germany and Russia, the Württembergische Bibelanstalt has given scholars the two magnificent volumes of Rahlf's edition of the Old Testament in Greek, and the perhaps even more remarkable new edition of the Kittel-Kahle Hebrew Old Testament based on the great Leningrad Manuscript.

Thus it is that the Bible Society in its activity, representing so many Churches, is helping us realize in ever fuller measure the fulfilment of the task that is ours if we are to be in a real sense People of the Book.

Religious Program on the Campus of the Church-Related College as Viewed by a College President

By President Robert F. Galbreath, *Westminster College, New Wilmington, Pennsylvania*

A paper read before the Pan-Presbyterian Union, Philadelphia, Jan. 9, 1940

ASKED to prepare a paper on the religious program on the campus of the church-related college as viewed by a college president, I thought immediately of turning to the addresses and papers prepared by college and university presidents to see what was said by them with regard to this responsibility. The material was not so plentiful as I had anticipated or hoped, while here and there remarks were made which were pointedly in this direction. It was not possible for me to find anything that bore directly on the subject, so what I present today is pretty largely my own thought.

Incidentally more has been said with regard to this particular subject in the last five or ten years than either has been said or written previous to this. In other words, the church-related colleges have been stirring up their own thinking in this field in a rather encouraging way.

Also, incidentally, it is a rather delicate subject for discussion on a college campus and the religious program is one that is not nearly so simple as some outsider might think it to be. A student body is made up of young people from all sorts of situations. Some of them come with rather well-developed religious ideas, some with practically no religious ideas whatever. It is the task of the college in its program to integrate, as far as may be, the various ideals that young people possess as they come to school, weed out the dangerous thoughts, and in their stead provide instructive, helpful ideals.

Whose task is it to do this? I assume that every member of the faculty shares in the responsibility. This is where, of course, the president's responsibility begins. First is the choosing of a faculty that will support such an idea and atti-

tude toward religion and a moral responsibility of the institution. Side by side with the intellectual preparation and experience of the candidate for a position in one of our church-related colleges is the necessity of knowing the religious attitude and moral ideals. I consider it one of the greatest responsibilities resting upon my office to find men and women whose religious interpretations are at least in reasonable harmony with the general position taken by the church supporting the college I serve. That I take it to be is the responsibility of every president in a church-related college.

In spite of much that has been said about academic freedom, we necessarily and properly place limits upon our academic freedom when we accept the relationship existing between our colleges and the churches that gave us our being. This, then, is where the college president begins meeting his responsibility for the religious life of his institution —that is, in the choosing of faculty members who believe in and who will actively support a religious ideal that meets with the general ideals of the institution back of him—that is, his church.

Another phase of the college president's responsibility in this program is his own consciousness of the importance of the moral and religious as compared with other items of college responsibility. Here, I presume, lies the very crux of the matter as we take it individually and for the general life of the campus each man represents. It is a sort of secondary thing, more or less of a postscript affair, or do we consider it as central—at least on a par with the academic responsibility of the college? Undoubtedly there would be wide variance of opinion with regard to this. In my judgment there is no item in our responsibility surpasses this. However much we may achieve in the purely intellectual, if it be not colored and motivated by moral and religious idealism, we have failed. We are not here primarily to produce intellect but to produce men and we would doubtless be agreed that full manhood and womanhood require certaintly adequate development of the spiritual faculties and

these surely grow out of religious consciousness and religious experience.

This in no sense makes apology or excuse for doing a shoddy piece of academic work. There is no conflict whatever between a high-rating religious program, laying a strong measure of insistence upon every student that the religious be given its proper appreciation, and at the same time putting on a high-grade program of academic work. In fact, I do not believe that the one can be done in the best possible way without the recognition of the other. Surely a religious program with a shoddy intellectual procedure would be a contradiction and equally a high-grade intellectual program but ignoring or giving a remote place to the spiritual is unsatisfactory and destructive.

So the responsibility of the college president as I see it is particularly twofold and these two phases of his responsibility are of equal weight in their value and in their necessity and, like a well-poised balance, each will depend upon the other and each will succeed pretty much in proportion as the other succeeds.

Just how this religious program may be most effectively developed will depend largely upon the campus, because of this we are all conscious—that the atmosphere and tradition of each campus makes possible certain things that might be quite impossible on any other campus in the land; so that it becomes a personal problem, one that no outsider can solve either for the institution or for the college president. But of this we may be certain—the responsibility is ours. No one can carry it for us and in proportion as we balance our sense of responsibility and our effectiveness in its development the more shall we have justified our claim to being Christian colleges.

What They Say About Education in Such a World as This

President H. J. Burgstahler, Ohio Wesleyan University, in his inaugural address last October said, "The college of tomorrow must meet the needs of tomorrow. The

greatest of those needs is obviously the development of great souls about whom successive generations may say with Pope, 'Thou wert my guide, philosopher, and friend.' The college of tomorrow must develop a new kind of leader, one who is dedicated in the proposition of creating human relationships where love and coöperation dominate, rather than self-seeking or personal or national advantage."

Dr. Hu Shi, Chinese Ambassador to the United States, told the graduates at Union College that it is necessary to combat propaganda and falsifications of history by disciplining their minds and mastering "a technique, free reflecting thinking."

Dean Mildred C. Thompson in her address at Vassar College said, "One of the pities of our time, it seems to me, is that those of us who have cared for peace—I am speaking now for my own generation—have allowed it, in the last two decades, to become a lifeless, sterile thing, instead of a vital force toward living, toward a more just world. By having no program to offer, no way by which the peace-loving peoples of the world might meet and deal with those who still think of national greatness in terms which civilization, so we thought, had discarded as obsolete and barbarous, we have allowed many of the present generation of college students to think of peace in negative terms only—peace equals not war. This is a condition which I for once cannot contemplate as tolerable in the world in which we shall have to live."

Katharine F. Lenroot, Chief of the Children's Bureau of the United States Department of Labor, told the Connecticut College graduating class of the great adventure facing the youth of today. She described it as "the transformation of a mechanized and materialistic civilization, a civilization which has brought the secrets of the universe under the human will and thus made them instruments of human passion and human pride, into a civilization illumined by spiritual insight and guided by moral purpose. . . . The youth of the second decade of the twentieth century

fought to make the world safe for democracy, but after victory in battle the venture was abandoned by those who did not have the prophetic vision to see that our democracy must assume its share of responsibility for international peace and economic and social justice, or else perish. The youth of 1940, with his elders, faces a world in which the very foundations of our personal, community, national and international lives and institutions are threatened. Unless the totalitarian drive against the democratic nations can be stopped, civilization as we know it, the aspirations and the methods of freedom, are doomed."

GEORGE WHARTON PEPPER, former United States Senator from Pennsylvania, challenged the graduating class of Rutgers University in these words: "By your influence and your example you must proclaim that what we are preparing to defend is not merely a coast line or a great expanse of territory or the property of those who happen to possess property but rather the ideals by which we Americans have lived and by which we hope to live in the future. . . . If it were not for these ideals, national defense would be quite unnecessary. If the Hitler horde were to head this way, and we were indifferent to the freedom we have inherited and the liberty our fathers won, a meek and unconditional surrender would prevent the sacrifice of both blood and treasure. . . . All that we should in that event lose would be our freedom, our liberty and our self-respect; but if we lose these we should in fact be losing all. But it would be a sorry day for us if the very process of avoiding such a cowardly surrender were itself to destroy what we are preparing to defend. . . . We must and can effectively prepare for the common defense without becoming war-crazy; without turning America into an armed camp; without encouraging the individual to become a soulless automaton; without substituting suspicion for trust and without replacing love with hate."

PRESIDENT W. H. COWLEY of Hamilton College told the graduates of the University of Buffalo that "In education

we have been struggling with a German invasion for seventy-five years, and many of our difficulties in education and in our national life generally stem from that invasion. We are spiritually unprepared to solve our problems, I suggest, partly if not chiefly because we have allowed our schools and colleges to be dominated by a German-born ideology, an ideology that has undermined our Anglo-Saxon educational ideals. . . . Germany has made huge contributions to the intellectual development of America, but for this help we paid a tremendous price. Impelled by German examples, we have stressed the training of the mind of students, but we have scorned and even sneered at things of the spirit. . . . I am not talking about religion but rather about those values that are bigger than the mind, that transcend the individual, that overshadow the pettiness of the self, that make one a part of something big and adventurous and challenging. We have developed intellectual power of stupendous magnitude, but we have lost our direction, our sense of values, our spirit."

ARCHBISHOP FRANCIS J. SPELLMAN told the graduates of Fordham University that "Far more important than drilling the boys in the use of a gun is the drilling that is necessary to keep them clear-headed on the fundamental principles of morality, the natural law, natural rights and duties, the responsibility and the freedom of the will, self-control, the necessity of a clean family life, authority and religion. . . . We have a right to expect from the United States a chance to develop our whole nature, moral as well as physical and mental; to make a success of our lives; to achieve the end for which we were made and because we have that right, we have a corresponding duty to love and serve the United States. . . . God has given these rights and imposed these duties in the very nature of civil society, so that any man who knows what patriotism is and refuses it to his country, sins against God."

Here and There at Eastern

By Professor R. G. Torbet

The month of May opened in the midst of our Dedication exercises, which had begun on April 29th. For three days we were hosts to many friends of the Seminary who found it possible to attend the afternoon and evening sessions. Our chapel was filled to capacity, with an overflow to adjoining rooms. The theme, "For Christ, the Church, and the World," was a most timely one and unusually well developed by Dr. Edwin Lewis, Dr. Alton L. Miller, Mrs. Henry W. Peabody, Dr. J. W. Decker, Dr. Earle V. Pierce, Dr. Hillyer H. Straton, Dr. C. Gordon Brownville, and brought to a climax by Dr. M. E. Dodd's address, "The Seminary's Supreme Service." The dedication service was an inspiration not soon to be forgotten. The Faculty and Trustees attended in academic dress, the combined choruses of the Seminary provided music, and the congregation climaxed this service by joining with President Palmer in a Dedicatory response which expressed the deep desire of all who love Eastern for God's special blessing and guidance upon this work of training men for the gospel ministry.

* * *

The Northern Baptist Convention met in Atlantic City in May. Our Seminary was honored by the participation of Dr. Adams and Dr. Mueller, members of the Faculty, and of President Palmer, who delivered the closing address of the Convention on Sunday evening. His message, "The Messenger Who Cometh Late," was a clarion call to meet the challenge to bring the Light of the World into the darkness of men's hearts. It was striking a note of missionary endeavor which must not be permitted to die out in days like this.

* * *

Our Fifteenth Annual Commencement was held from May 26th to 28th, opening with the Baccalaureate Service at the First Baptist Church of Philadelphia. Dr.

Elam J. Anderson, President of the University of Redlands, California, preached on the theme, "Not Out of the World." A Trustees' meeting was held on Monday, and the Alumni met for a business session, followed by the Alumni banquet in the evening. The Commencement exercises on Tuesday were well attended by friends and students of the Seminary. The theme of three addresses, delivered by members of the graduating class, was "The Purpose of the Gospel Message." Forty graduates received degrees and were challenged to carry out this purpose with earnest conviction and faithfulness by President Palmer. From among the graduates Miss Marian Bih sailed for China in July and Miss Margaret L. Crain will sail very soon for Japan. Practically all of the members of this class have begun full time Christian service in various fields of work throughout the country.

* * *

DURING THE VACATION months the buildings are being prepared for the opening of school on September 23rd, for pre-theological students, and on September 30th for students in the other departments. An Old Testament alcove is being prepared in the library in memory of Dr. Barnard C. Taylor. The furnishings and additional books on Old Testament studies have been provided through the generous gift of the Class of 1929. It is our hope that in the future we may be able to furnish other alcoves in the library as memorials.

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FROM SEPTEMBER 16TH TO 18TH the Annual Pastors' Conference will be held at the Seminary. Dr. Josef Nordenhaug, pastor of the Vinton Baptist Church, Vinton, Virginia; Dr. W. W. Adams and Dr. W. Everett Griffiths of the Seminary Faculty; and Dr. R. B. Deer, Executive Secretary of the Pennsylvania Baptist Convention, will deliver addresses. Many other helpful features are planned for a conference that will be characterized by heart-searching Bible study and Christian fellowship.

Our Contributors

The leading article in this issue, "A Seminary's Supreme Service," is written by Dr. M. E. Dodd, of Shreveport, Louisiana. It is the substance of the address delivered by him at the dedication of the new Seminary property at Lancaster Avenue and City Line on the first of May, 1940. Dr. Dodd is one of the foremost Baptist leaders and educationists of our time, and his address elicited a worthy and hearty response on the part of the great audience which assembled to hear it. Dr. Jamison is the popular professor of the Philosophy of Religion at Eastern Seminary. He discusses a subject that is of crucial importance in these days. He considers, in concise yet eloquent terms, just those essential and permanent elements that contribute to the attainment of the Christian goal, which are being so flagrantly disregarded by those human beasts who are now aiming at world power and pagan goals.

Shortly before the death of Dr. Edwin P. Farnham, he sent to the Editor-in-Chief the article which here appears. He said in his accompanying letter: "Use all of this, or part of it, or none of it, as you think wise. If you esteem it worthy of publication in your excellent magazine I shall be glad—but exercise your own discretion." Dr. Farnham was regarded as one of the ablest and most scholarly leaders in our denominational life, and we are delighted to publish his article in full. It abounds in suggestiveness. Professor Jeffrey is the well-known professor of Semitic Languages in Columbia University, New York. Dr. Galbreath is President of Westminster College, New Wilmington, Pennsylvania.

Notices of Recent Books

THE HOLY SPIRIT. By Rev. Wick Broomall. The American Tract Society, N. Y. 1940. 207 pp. $1.50.

The American Tract Society is to be congratulated for encouraging Christian writers to publish worthwhile books on "Essential evangelical doctrines" by means of its recent prize book contest. And the author of this book is to be congratulated, not only for attaining the third prize in this contest, but for writing a book on The Holy Spirit in a warmly spiritual fashion.

Professor Broomall of Columbia Bible College has dealt with a great Christian doctrine simply and clearly. Much is to be said for the logical outline of his thought in each chapter. More is to be said for the very vital and practical application of the doctrine to human life and its problems. The Holy Spirit is personality, warm and genuine in all of His relationships. In a sane manner, the author has presented the work of the Holy Spirit without following the tangents so often taken by those who are eager to know the power of the Spirit in the Christian life. Chapter VII on "The Work of the Holy Spirit in the Believer" is an especially fine presentation of a subject which is so theoretical and vague to many Christians today.

The book will serve quite admirably as a text in the study of the Holy Spirit. Certainly, the author's work is not lacking in depth of thought, but somewhat in extent of development of that thought; for the book is rather brief and presented in an outlined manner which is readily comprehensible to laymen and Christian worker alike. In fact, it would prove to be very helpful in Bible courses for Christian workers. R. G. T.

THE PRAYER PERFECT. By Harry Rimmer. 176 pp. Revell. $1.25.

This book contains eight chapters, each one based upon a phrase of our Lord's model prayer. Many books have been written upon this great theme. The author approaches this from a thoroughly evangelistic point of view. The reader will find much to stir and inspire his soul. It is written in the author's fervid and original manner, and after facing the social problems he shows clearly how the social applications of the gospel must follow the faith that saves. He says, "The only door that opens into membership in that Kingdom (kingdom of God) is faith in the Lord Jesus . . . therefore, if you are a child of God by faith in Christ, by all means continue to pray with understanding this perfect prayer."

The Lord's Prayer is an unfathomable ocean and we are always glad to read expositions and interpretations of "The Prayer Perfect," which help us to better understand our Lord's model prayer. G. P.

THE AMAZING STORY OF REPEAL. By Fletcher Dobyns. Willett Clark and Co., Chicago. 1940. 441 pp. $3.00.

During their extended careers, the American churches have made a united drive on only one social problem—liquor. The result was a glorious victory, followed by an equally inglorious defeat. Why one followed so closely and decisively upon the other may be mystifying to many. But it need be no longer. Mr. Fletcher Dobyns has supplied the answer. This reviewer is prepared to go further. Mr. Dobyns has supplied the answer so satisfactorily and authoritatively, that his book will henceforth be the standard text on the subject. "The Amazing Story of Repeal" is a book to end all books on the subject of repeal.

Mr. Dobyns calls his classic an expose of the power of propaganda. His thesis is that repeal was primarily brought to pass through the machinations of a small group of powerful financiers who expected, through the taxation of liquor, the elimination of personal and corporate income taxes. Lawyer Dobyns marshals his evidence and presents his case with compelling conviction. He does not stop there, however. He analyzes the wording of the 18th Amendment, the deficiencies of the Volstead Act and the sabotaging of law administration and shows how these contributed to the situation so subtly exploited by the propagandists.

This is more than a book on repeal. This is a study of sociological import, revealing the workings of the greatest democracy on earth. Here is democracy, not as it is praised by its orators but as it is played by its members—the democracy of machine politics, venal politicians, civic corruption, underworld overlordship and respectable

indifference (only one-fourth of the electorate voted for repeal—and won). Some of our great "statesmen" reveal not only feet of clay but legs and thighs also—and none more obviously than Franklin D. Roosevelt.

I know what you'll tell me when I say it, but it must be said. You'll have to read this book. C. G. R.

THE HUMAN ENTERPRISE. By Max Otto. F. S. Crofts and Co. New York City. 1940.

Mr. Gellett Burgess once wrote a quatrain to this effect:

"I wish that my room had a floor,
I don't mind not having a door,
But this walking around without touching the ground
Is getting to be quite a bore."

It is Dr. Otto's contention that philosophy has been doing through the centuries too much walking around without touching the ground, and hence he proposes to lasso it and tie it to the earthly and earthy interests of the common man. The result is "The Human Enterprise," in which philosophy walks on all fours and learns to bear the yoke, like other domesticated things.

Dr. Otto is a humanistic pragmatist, but his humanism is not of the Swinburne flavor: "Glory to man in the highest, for man is the master of things." Man is obviously not the master of things, and there is no certainty that he ever will be. But neither is there any certainty that he won't be, and in that possibility of better things lies all the justification for the struggle towards the Vision Glorious—the Better City of Better Men.

Dr. Otto has many searching things to say of a ministry and salvation that is so other-worldly that it never feels the necessity of fighting the battles of right against wrong in any practical way. Using as a weapon the pragmatic plank that the meaning of an idea is what it refers to in behavior, he attacks a theological theism that does not issue in any conduct worthy of its high-sounding professions. But then he goes one step further. Since cosmic (theological) theism is meaningless unless it expresses itself in ethical and social interests, let us have done with all this word-spinning about belief in God and cling to the "theism" of all good men—the ethical theism that fights for righteousness, justice and brotherhood.

This is an exceedingly stimulating book with a linguistic style which in itself might well be studied by some ministers. For the layman in philosophy, this is an excellent introduction to pragmatism at its pragmatic best. C. G. R.

THE WAY OF A MAN WITH A MAID. By Oscar Lowry. Zondervan Pub. House, Grand Rapids, Mich. 1940. 160 pp. $1.00.

The former president of the Bible Institute of Pennsylvania has sought to put into the hands of young men a Christian approach to the problem of sex. In the main, his approach is commendably sane, though the book has the slightly musty flavor of 1890's about it. In that bygone age, virtue was "dragged in the mire" and boys "blossomed into manhood's full estate," but not today.

The book is marred by an occasional dogmatism on debatable questions. Most doctors are not agreed that all contraceptives are physically harmful, and there is considerable doubt as to the validity of the "rhythm" theory. Moreover Mr. Lowry would find few advocates for his theory of prenatal influences.

This book is recommended to the constituency for which it was written—those mothers and fathers who through ignorance or timidity are unable to talk to their children about the problems of sex. C. G. R.

AN OLD FIGHT IN A NEW ARENA. By Paul Carter and Kenneth Cober. Judson Press, Philadelphia. 1940. 96 pp. 60c.

"An Old Fight in a New Arena" is a discussion unit on the liquor problem, designed for church school classes, young people's programs, etc. It includes material on the history of the liquor problem, the effect of liquor on physical and mental health, the sociological problem that the liquor traffic creates and present-day efforts of the different states to control it. Seven discussion sessions in all are provided for. A good bibliography is appended, as well as a list of suggested activities of a practical nature. C. G. R.

WHO IS THIS KING OF GLORY? By William H. Johnson. American Tract Society, New York. 1940. 217 pp. $1.50.

This is an appealing book. Dr. Johnson reverently states the case for the deity of our Lord. "[Some would say] He is the Son because God loves Him. We would say, rather, that God loves Him because He is the Son." Not the least of the book's virtues is its literary restraint. Its author launches no stratospheric flights of mesmerizing oratory. He indulges in no chip-on-the-shoulder abuse of those holding differing views. But his convictions shine.

Best chapter in the book is the one on "The Son of God and Theism." The Incarnation is presented as an inevitability if the statement that God is Love is saved from being anything more than a mere formula. Similarly, the eternal preëxistence of the Son is insisted upon as the necessary object of the Father's love. In discussing non-Trinitarian systems of theism, Dr. Johnson errs, in the opinion of this reviewer, in putting too much of a Christian content into Kant's theism. It is questionable if the Kantian God was anything more than an Ideal, a limiting concept.

All virtues cannot be included within the covers of a single volume. Dr. Johnson obviously cannot exhaustively handle all the problems of textual criticism, historical reliability, etc., that the literature of the subject has created. Nevertheless, he does not ignore these issues. He states the problems and briefly indicates the evangelical position and the reasons for it. In a remarkably succinct yet comprehensive fashion Dr. Johnson has gathered together the best judgments of conservative scholarship and presented them in such a way as to make them valuable to clergy and laity alike.

C. G. R.

VACATION BIBLE SCHOOL—INTERMEDIATE BOOK C. By Homer L. Grice. Broadman Press, Nashville, Tennessee. $1.25.

This book is a series for all ages, is by far the best. It covers the Book of Acts in a fascinating and helpful way. Bible stories, mission stories, memory work, and thoughtful questions, all work together to give an integrated study. As is common with the Vacation School materials from the Southern press, the handwork is not correlated with the other material. A wonderful opportunity to make contributions for the mission field was missed here, but of course, a thoughtful teacher can make up for this one lack.

M. D. S.

PRINCIPAL'S PACKET. By Mr. and Mrs. Homer L. Grice. Broadman Press.

Included in this packet of materials for us with the Southern Vacation School lesson books, are several items of interest.

"The What, Why, and How Book" which is a concise and helpful statement of the most necessary information concerning the Vacation School.

"The Record Book" is explicit in its directions, perfect in its mechanics, and very thorough.

"The Joint Junior and Intermediate Service Book" is a collection of formalized worship services with a wealth of true stories poorly told.

"Blue Prints" of bird houses and such are given. These are good blue prints but have no bearing on the lessons studied.

"365 Busy Days" is a booklet with ideas to keep the child busy each day of the year. It might be helpful to parents but has no particular religious value. M. D. S.

THE GLORY OF THE MANGER. The American Tract Society, 21 W. 46th St., New York, N. Y. 1940. $1.50.

"The Glory of the Manger," by the Rev. Samuel M. Zwemer, D.D., was given first prize in the American Tract Society's Prize Book Contest. One is prejudiced in favor of the book before reading because of the world-wide reputation of the writer as missionary, author and lecturer.

The book is readable and fascinating, dealing as it does with a subject which has attracted and baffled the thought of the greatest minds since the first century. Dr. Zwemer states what all evangelicals believe that "the Incarnation was the greatest miracle of human history."

In sixteen chapters from the point of view of God's purpose, including Mary, His Mother; Joseph, the Carpenter; His Names; the Star; the Song of the Angels; the Flight into Egypt; the Word was God; His Humiliation and Exaltation, and the Second Advent, the author reveals the glory of the Manger by an accumulation of factual material that will prove valuable to all readers of the Scriptures. B. T. L.

NOTICES OF RECENT BOOKS

How to Read the Bible. By Julian Price Love. The Macmillan Co., N. Y. 1940. 204 pp. $2.00.

Of the books on Biblical literature which it has been my privilege to review recently, none has stimulated me to such enthusiasm as has this well written and informative book on a subject so practical for layman and Christian worker alike.

The author, as Professor of Biblical Theology at Louisville Presbyterian Seminary, is well qualified to answer such a question: How shall I read the Bible? His own spirit of reverence for the Bible as the Word of God permeates every chapter of the book. Indeed, there is a personal helpfulness that gives one more than academic instruction.

Professor Love's basic thesis is that one can best read the Bible by its units of thought. To make practical his suggestions for reading units centering about characters, occasions, particular teachings, or prophetic visions, he has indicated in outline form plans of reading units for each book in the Bible in Chapters 7 and 8. Additional items of interest are the Harmony of the Gospels in outline form; the Harmony of Samuel, Kings, and Chronicles in similar outline form; lists of life experiences from the Old Testament and the New Testament; and a very helpful list of units of reading for children. At the close of the book, the author has included a suggestive bibliography, with comments, of books most helpful in reading the Bible with an intelligent understanding of its background and how it came to be the Canon of Scripture as we now know it.

This is a book which will enrich the teaching facilities of those who are instructors of Bible survey courses because of its practical suggestions and outlines of units for reading the books of the Bible. It is also a book which the layman will find to be a helpful and interesting guide to the reading of the Bible. Having said this, one can not leave these remarks without quoting the author on the ultimate purpose in reading the Bible, for herein lies the spirit which so pervades the book as to give it more than ordinary value: "We are not transformed by knowledge of a book, but by fellowship with a Person. . . . The Bible is simply the tool to that knowledge. So also the insistence of Christianity on the person of Christ is for no mere dogmatic reasons. . . . Unless we learn to know and fellowship with him, reading the Bible is fruitless."

R. G. T.

Child's Story Bible. By Catherine F. Vos. Wm. B. Eerdmans Publishing Co., Grand Rapids. 1940. 584 pp. $3.00.

This new edition of the "Child's Story Bible" is a helpful contribution to Christian literature. Because of its excellent outline in the Table of Contents, it can be used as a reference book for adults who wish to refresh their memory on Bible passages. Its primary purpose, of course, is to furnish a Bible which the child can understand and learn to love from his earliest years.

Without sacrificing accuracy or attention to detail, the author has put the great Bible truths into a running historical account with a simple yet vital style. Wherever one opens this book, he finds himself irresistibly impelled to continue the narrative for chapter after chapter.

An important feature of this book is its excellent binding which is attractive in addition to being constructed of exceptionally durable materials.

We would have preferred, perhaps, that Mrs. Vos had not put in sentences here and there of an explanatory and interpretive nature. On the whole they are helpful.

D. R. G.

Know the Truth. By J. Almond Cottman, American Tract Society, New York. 1940. 259 Pages. $1.50.

The author, British by birth, completed his education in the United States. He has won a great reputation as preacher, teacher, Chautauqua lecturer. He is at present pastor of a Community church, near Philadelphia.

Few books can be commended to the reader with more enthusiasm than can "Know the Truth." Every one of the seventeen chapters is strong. The learning, the interpretation of facts and the style of writing are just what one needs. No one can make a mistake in reading this author's discussion about Beliefs, God, Christ, Holy Spirit, Man, Sin, the Cross, Repentance, Faith, Justification, New Birth, Resurrection, Second Coming.

His discussion of the Second Coming is one of the sanest I have read: scholarly, scriptural, sober, warm-hearted. It is "imminent, by which we mean that it is an event which may occur in any lifetime. . . . There are some, as experience proves,

'secret things' which do not belong to us but to God; some doors which God, as yet, keeps locked and through which we may not enter. . . . It is not for us to make absurd guesses and forecasts concerning those 'times' and 'seasons' of which Christ has said it is not for us to know." Some are not only slow to learn this scriptural truth: they seem to be unwilling to do so at all. W. W. A.

THE INCOMPARABLE BOOK. By Newman Watts. American Tract Society, New York. 1940. 251 pp. $1.50.

The author is a famed London journalist. He is the author of a large number of works of a distinctly religious nature. It is claimed that he has created a sensation in England by his interpretation of life in the light of the Bible.

The present volume ably defends the accuracy and trustworthiness of the Bible. Two chapters are especially valuable: *The Book of Literary Grandeur; The Book of Sublime Influence.* In the chapter, *The Book of Modern Challenge,* this layman rightly takes us ministers to task. The present-day generation of layfolk know almost nothing about the Bible. Nor do they trust it. And, we ministers led the way in creating this situation! In this the author is correct. And only one group of people can lead the way in righting this wrong.

Five chapters are devoted to different phases of the theme, *The Book of Amazing Accuracy.* Here we have an *amazing* amount of questionable (inaccurate!) material along with much that is good. For example, the author was listening to a news broadcast from somewhere in France and he heard the sound of British tanks rumbling along to the front. Now let the reader read Joel 2: 3-10 and see if he can get as enthusiastic over this "correspondence between genuine prophecies in the Bible and actual fulfillments in history," if not a definite "forecast," as did the author. Here is another. Regarding prophecy and the Jew, he says, "They are to become a powerful people, to be restored to their own land, to become a separate nation again. This last is not completely fulfilled, but very recent events so clearly show its possible and imminent fulfillment in our own time that it is mentioned here."

History shows that we need to be chary about making such dogmatic statements. The next generation has to bring these predictions up to date. W. W. A.

SINNERS YET SAINTS. By Rev. W. H. Rogers, D.D. New York; American Tract Society. $1.50.

Interdenominational and undenominational Publishing Houses are rapidly taking the place of those which are under denominational control, in the publication of religious volumes of merit written by eminent preachers, professors and laymen. The reasons for this startling change it is not our purpose to analyze, but the fact is outstanding and significant. It is strikingly illustrated in the case of the American Tract Society, from whose headquarters we have been receiving a large number of valuable books, choice, well printed, alive with the pristine vigor of primitive faith, and dealing with the mighty elementals of the Gospel.

The present work is written by the well-known Christian leader who until recently was the honored pastor of the First Baptist Church in New York City. It is written in a graphic style that will appeal to all readers. It considers a great theme in burning and convincing words. Two thoughts recur constantly in the discussion, the anguish of sin, and its deadly fruitage; and the beauty and glory of a resolute faith in Jesus Christ.

Those who have accepted Jesus as Saviour and Lord, but who are still sore vexed by the entanglements of sin, will find especial help and strength for service in these pages.

THE WAY OF PEACE. By Harry A. Ironside, Litt.D., New York. American Tract Society. $1.50.

Dr. Ironside is the pastor of the Moody Memorial Church in Chicago, and the author of many books of an Evangelical and devotional type.

Most of the nations of the earth today are listening to the voices of war, and occupied with reports of war and rumors of war. Dr. Edwin D. Mead and Mrs. Mead, of Boston, gave years of their life to the promotion of peace, and were associated with movements and societies dedicated to the cause of world peace. When the World War came Dr. Mead died. His friends said that he died of a broken heart.

The elemental urges, the beast—survivals, the "hoof and claw," residua in the human makeup, bring to pass the wild melee and the sabre thrust. They make any sort of permanent peace impossible. They exalt the ways of war and point the paths

to ruin and despair. The devil's way is the way of war; Christ's way is the way of peace.

It is of Christ's way that Dr. Ironside speaks, and his utterance is that of a supreme faith. He shows the relation of peace to all Christian truth, its basis in righteousness, its triumph in the offering on Calvary and its abiding glory through fellowship with the Father.

The author explains further the patience and watchfulness that are needful in promoting "the things that make for peace," and shows in conclusion how, through such endeavor, the Kingdom of Peace may be established.

THE ART OF PRAYER. By William Bruce Walker, New York. American Tract Society. $1.50.

In such bleak and bitter days as those in which we now live, there is serious danger that the pure ethical values and the radiant spiritual values be abandoned. Therein lies infinite spiritual loss. Earnest and continuous and fully trustful prayer is the effective instrument for retaining and enriching these higher values of the soul.

Dr. Walker gives us a cogent and vivid analysis of prayer as the secret of a holy life and the source of all virtues and values in the Christian characters. He cites the experience of heroes of Old and New Testament times in corroboration of this thesis, and shows how "the plea and purpose of the apostles were to put the Church to prayer." In closing the volume one is impressed deeply with the great truth that for the Christian man all things, all efforts and all victories depend upon "fervent and effectual prayer."

A BIBLE REVIVAL. By William Wistar Hamilton, Nashville. The Broadman Press. $1.00.

Dr. Hamilton is preacher, evangelist and educator, and the elements of all these offices control the vital argument in this stimulating book. The author believes that we are on the eve of a great Christian revolution, and that it will take the form of an evangelistic awakening. To be spiritually effective it must be a Bible Revival, and he therefore offers this book as a constructive study of the principles and effects of such a genuine awakening. A Bible Revival sets forth in vivid terms the contrast between the ways of sin and salvation. It makes Christ and His atonement preëminent. It seeks ever the infilling of the Holy Spirit, and bows to His directive agency in all things.

Dr. Hamilton uses throughout the ancient terms that have motivated sincere evangelistic effort in all ages, and his words are those of what may be called "the old time religion." They are vigorous, arousing and searching.

BUILDING THE CHURCH. By Mark Allison Matthews, New York. American Tract Society. $1.50.

The officers of the American Tract Society have very wisely determined, through their great publishing organization, "to make the society the repository of the choicest, most scholarly and popular books on Gospel truth." In a preface to the present volume the publishers say: "Fortunately this decision has been made at a time when the world's need of an unadulterated and a dynamic gospel is more in evidence than for many centuries."

Certainly every minister and every layman who believes the gospel should read these books as an aid to faith and a stimulus to intense Christian activity.

The present volume was written by Dr. Matthews just before his death. For nearly forty years he had been pastor of what the publishers describe as "the largest Protestant church in the world." No man could better do this task than he. He gives us here no "Church Handbook" or guide to church organizations and activities, but a compact and logical interpretation of Bible history in the whole matter of the beginning and early growth of the Christian Church. Its origin, its purpose, the material out of which it is built, its supernatural power, its ecumenical position, its organization and work, its doctrines and its power in service, are all considered from the Scriptural standpoint. The whole treatment goes to show clearly that the Church is the child, the creation, of Christ's work and Christ's word. Dr. Matthews' discussion is refreshing, enlightening and very valuable.

THE WORD OF THE CROSS: SOME THINGS SEEN AT CALVARY. By Brother Obadiah, New York. American Tract Society. $1.50.

The life and work of Brother Obadiah are quite fascinating. Known to his many friends as Brother Obadiah, his real name is O. H. King. He is both preacher and

layman. He has been connected for more than twenty years, with one of the largest Western lumber companies. But his great life task is that of a missioner and preacher. He has more than 1,000 names on his visiting list, teaches a large Sunday-school class, and ministers in many ways to all those who need help.

The author tells us here some of the things that he believes and that have given him a joyous and blessed life. The beauty of the book lies chiefly in the facts that it is a simple and evangelical interpretation of the great truth of the atoning sacrifice of Christ for our sins; that it involves personal outlook and experience, and that which is distinctly personal is always vital and valuable; and that it is both gentle and strong in its approach to the reader. It is a book with a definite appeal, and it embodies the gracious message of a great heart.

NATURE'S REVELATION OF GOD, AND THE BIBLE SUPPLEMENT. By Thomas H. Nelson, New York. American Tract Society. $1.50.

For more than forty years Mr. Nelson has exercised his helpful evangelical ministry. For a period of years he was the editor of "The Ram's Horn," a famous periodical in its day. In this book that he has written Mr. Nelson seeks to bolster "faith and its firm foundation" by showing its relevance, and the congruity of Biblical teachings, in relation to the proved results of modern science.

The author has chosen his themes "at random," as he tells us, and we could wish that he had chosen them more thoughtfully, so that there might have been a greater coherence and unity amongst them all. However, they all contribute to the general thesis of the author that modern discoveries in the sciences confirm the statements in the Biblical record.

The author's style, and his analyses and descriptions, are charmingly clear.

SPIRITUAL POTENCIES. By Frank S. Tolman and Mary W. Tolman, New York. Fortune's Publishers. $1.50.

According to the authors the tendency of the thoughtful mind is toward a monistic conception of the universe. In every such conception the Cosmic Consciousness, or God, is the supreme force or power, working in and through all things. In accordance with these primary facts the studies contained in the present volume constitute an attempt to find the principles, or "Higher Spiritual Potencies" upon which, according to Scriptural teaching, the Cosmic Order rests, and the method by which these laws and principles may be wisely used for man's welfare. These potencies, as they may be briefly named, are God, the Eternal Christ, the Christ of Galilee, the Holy Spirit, Mind, Faith, Prayer, Revelation, Prosperity, and Miracle. The book closes with a set of rules for the use of these potencies in ordinary experience. These rules regard especially the possession of the Mind of Christ as an operative force, and the exercise of that faith which accomplishes all things.

RELIGION YESTERDAY AND TODAY. By Henry Sloane Coffin, Nashville. Cokesbury Press. $1.75.

Quite a large number of books, which have been published during the last few years, have discussed the progress, or rather the development, of religious thinking during the last half century. Several of these, such as that of Dr. Shailer Mathews, have been largely autobiographical, and have introduced the personal note rather prominently. Others have been critical rather than personal, and have gained influence through such detachment. Such is the present work.

Dr. Coffin is convinced that there has been a very definite, and in some respects quite radical, change in attitude and outlook between the religious thinking of 1890 and that of 1940. He writes six chapters and in them considers six great questions, in which such changes have occurred. The questions are those of evolutionary science, the Divine immanence, Biblical criticism, religious experience, the social conscience and the Church.

It is to be noted that the author considers modifications, tendencies and efforts at revision of views. He criticizes trends and tendencies rather than results or the full establishment of wiser attitudes. He speaks of yesterday and today, not of tomorrow. So he speaks, not as a dogmatist, nor as a protagonist for any school, but, as a careful student and critic. He is in no sense a prejudiced purveyor of particular opinions, but simply a wise and thoughtful historian of movements and events, an eager yet always self-possessed seeker after truth, in the midst of error, change, and swift movement of thought.

His description of the development of new religious attitudes and convictions, and

of the causes which produced fresh outlooks, is illuminating. His final words are a challenge to faith. He reminds us that "the Church's resources in Christ remain as exhaustless as ever," and assures us that "God is summoning" the Church "through the voice of an imperiled day to consecrate all the powers of her whole fellowship to Him for the building of a world in pieces into a new Christendom."

THE GOSPEL IN THE WORLD. By Godfrey E. Phillips. Nashville: Cokesbury Press. $2.00.

The author, a Professor of Missions at the Selly Oak Colleges, Birmingham, England, presents in the excellently written book a treatise on the theory and practice of missions. While not extensive as Warneck's earlier and scholarly three-volume "Missionslehre," a pioneer in the field, Dr. Phillips has put Anglo-American teachers and students of missions under a real debt.

In sixteen well balanced chapters we are brought face to face with the crucial problems of missionary endeavor. The theory underlying missions from the days of the early Church to our own day is fairly and thoroughly discussed. The missionary motive, the author holds, has not basically changed from the first to the twentieth centuries: its driving force "is a distinctive religious experience which is essentially the same," rooted as it always has been in the gospel of a divine-human Saviour, even Jesus Christ, "whose call has made most missionaries." The missionary is a believer "in the Christian revelation" and he "is delivered from the danger alike of superiority and of sentimentalism by the simple fact that the initiative is not his but God's, who by His mighty acts prepared the way for Christ, and then sent His Son to be the Saviour of the world." From this it follows logically that an enlightened evangelism must ever remain the chief concern of missions. Sympathetically the missionary studies the non-Christian religions, seeks to discover in them whatever light the Eternal might have revealed through them, yet he must beware lest he mix the evangel of God's grace with alien elements.

Dr. Phillips devotes several chapters to the missionary's approach to various types of people in non-Christian lands. The methodology of missions among animists deserves more attention than it has usually been given. The Bible, the experience of the apostolic churches, and the labors of modern heralds of the Christ among animists in Africa, Sumatra or Polynesia prove that the gospel is still the power unto salvation to the most benighted heathen. And we may add to many Western animists, for apostate Europe and America abounds with them. Chapters IX to XI contain helpful suggestions how to deal with Hindus, Buddhists, Confucianists and Moslems. The place of the Church in missions receives due emphasis, and *Rethinking Missions* because of its flagrant misunderstanding of that part of Christian work comes in for well deserved criticism. However, the author realizes that the Church must again become "a Greek to the Greek," that is, it must become a Chinese to the Chinese, develop along indigenous lines, with the missionary as spiritual guide and counselor.

A representative bibliography is appended to this book which deserves of the widest study and spread.

THE PASTOR'S PERSONAL RECORD BOOK. By William Goulooze, Instructor of Theology, Western Theological Seminary of the Reformed Church in America. Zondervan, Grand Rapids, Mich.

Here is a well-bound record book that will be of great service to the minister who desires to keep accurate account of his pastoral activities. A fifth of the book is arranged for records of sermons preached, giving place for text, subject, the date and occasion, and the church and city in which they were delivered, with a margin for remarks. Also, a record is provided for children's sermons, as well as ample space for recording prayer meeting talk, funeral sermons, baptisms, marriages, and the names of members received during the pastorate, and dismissals. There are also a number of pages given for the record of pastoral calls. G. P.

THE MINISTER'S COMMUNION SERVICE BOOK. By Robert E. Keighton. 120 pp. Judson Press. $1.00.

Here is a very suggestive manual for Communion Services. Pastors often wonder how the ordinance of the Lord's Supper may be improved and are constantly looking for new ideas. There are twenty themes in this book, each being the basis for a complete Communion Service. Hymns are suggested; prayers have been gathered from many sources appropriate for each service; an outline of an exposition of the Scriptures is included. The purpose of the author is to give variety to the administration of this ordinance and to help pastors make these services more worshipful. G. P.

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